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NO. 31.

WHAT THEN WILL THY ANSWER BE?

BY HORACE M. RICHARDS.

The Master, may call unto thee,
And these the words He may say,
"What gain hast thou garnered for me?
What good hast thou done in thy day?
"Where is thy work in the harvest?
Where are the sheaves thou hast brought?
How many sad lives hast thou blst?
What the grand truths thou hast taught?
"What hast thou done for thy neighbor?
What for the poor at thy door?
Where hast thou given thy labor?
Where hast thou laid up thy store?
"Where are the sin-sick and weary—
Thy hand hath led in the right?
Where are the paths dark and dreary—
They deeds have illuminated with light?
"Show me some sign or some token,
Of work thou art doing for me;
Tell of sin's chains thou hast broken,
Of those from its bondage set free."
When life's journey comes to its end,
And the Master questioneth thee,
Think for a moment, O, my friend!
What then will thy answer be?

Spirit Communication from Philo Judeas.

ALFRED JAMES, MEDIUM.

June 17th, M. S. 33.

"My best greetings to you. I lived at the time the Christian god-man is said to have existed. I belonged to several Jewish and Pagan societies, for the investigation of the occult sciences, and I was obliged to receive the facts relating thereto in the same way you now receive them; namely, through mediums. I was almost constantly travelling between Alexandria, Rome and Jerusalem, and other towns throughout Syria, and I am sure no such remarkable man, as this Jesus is claimed to have been, had then an existence. Had there been I would not have allowed him to escape my observation and investigation. While engaged in my public business, I was always on the look out for mediums for the secret societies to which I belonged. I never at any time, in any place in Syria, heard of, or saw any person who knew anything whatever of the so-called facts, set forth in the Four Gospels. But there was a person who is mentioned therein, that may have given rise to the story concerning Jesus of the Christians. That person was Simon Magus, of Antioch, who was at that time the most noted juggler throughout all Syria; but that man only performed what you now see in any dark scene. In other words he was a physical medium. There was also a noted magician and astrologer who lived about the time of Socrates, named Theron. This man was the presiding officer of a society of mystics, who wrote down what came from the mediums of the society, and noted the phenomena that took place in their presence when entranced. This record is still in existence, although nearly twenty-three hundred years old. There are five copies of that record extant to-day, but they are held as heirlooms in certain families of Maronites, in Syria. The copies of those records are in the Greek and Egyptian languages. Theron was a Greek and resided at Athens, but his native place was in Sparta. A band of spirits with whom I am associated are laboring to bring that record of Theron's society to light. Once in possession of that book, you will there find the key to the miracles and words of the ideal god-man Jesus.

I was principally employed in diplomatic service between the Jews and the Court of Cæsarius, and therefore had every opportunity to know what was going on, in what was then called the civilized and enlightened world. I do not wish this communication to be confounded, as coming from a man named Philo, who lived a century or so later. He has been cited by Christian divines to invalidate my writings. This man was a Jew with Christian tendencies, and his name was Herennius. My writings have always been confounded with those of Philo Herennius.

I will say in closing this communication, that sooner or later we spirits will show the errors of the past, and especially religious errors in order to allow the light of divine truth to shine triumphantly over all. Good bye. Sign me

PHILO, THE JEW.

[We take the following sketch of the life of Philo from the *Biographic Universelle*.—Ed.]

"Philo, a Jewish writer, was of the priestly race and of one of the most illustrious families of Alexandria. The epoch of his birth is unknown. Thomas Maugay fixes it in the year 30 B. C. He, from his youth, applied himself with great ardor to the study of belle-lettres and philosophy, and acquired great celebrity. We learn from Eusebius of Cesarea, he was adjudged the palm over all his contemporaries in the knowledge of the dogmas of Pythagoras and Plato, to which he was most attached. He was commonly called the Platonic Jew, or Philo the Platonic; and it was said of him at Alexandria 'Either Plato imitated Philo or Philo imitated Plato.' Whatever inclination Philo had for human sciences he did not neglect those of the sacred books of the Hebrew people. He was not satisfied to fathom their theological meaning, he sought in them the dogmas of Plato, and he found them there; because the human mind is so constituted that it finds, or believes it finds, in the Bible everything that is perseveringly sought for there. It is indisputable that this mixture of Platonism and Judaism has been the source of the heresies that afflicted the church during the earlier centuries, and the mania for allegorizing all the passages of the holy books according to the taste of some philosophers, afterwards infected the learned school of Alexandria, and has led them into the ridiculous departures of Gnosticism or symbolism. Philo was advanced in years when he made the journey to Rome under the reign of

Caligula, towards the year 40 A. D. He had been deputed by the Jews of Alexandria to demand of the emperor the confirmation of the right of citizens that they had obtained from the Ptolemies and Caesars, and the restoration of certain synagogues that had been taken from them. Caligula gave him audience but did not grant these reclamations. Philo and his colleagues were obliged to return without success and after having incurred imminent dangers. * * * Philo wrote the history of his mission, but it has not come down to us. His work, that we have, under the title *De virtutibus, sive de legatione ad Caïum*, is entirely independent of the former work, which was known to Eusebius and St. Jerome. Maugey presumes that what Josephus said of this embassy sent by the Jews of Alexandria is taken from the work of Philo, no longer in existence. If we may believe Eusebius, St. Jerome, Suidas and some other ancients, Philo, aged nearly a hundred years, made a second voyage to Rome, to see St. Peter, of whom he had heard spoken, and there embraced the Christian faith. Photius adds, that Philo promptly abjured it in consequence of some dissatisfaction. All that is destitute of foundation, and it has not been difficult for critics to show its falsity. It is even doubtful whether he had any knowledge of the Messiah. Thus vanish these vain appearances of Christianity, that was thought to have been discovered in his writings against Muason, in his treatise on the contemplative life and elsewhere. St. Augustin, formally, declares that Philo never professed the Christian religion; and we may be assured that he was very far from entertaining the thoughts he would have had of a poor and persecuted Saviour, had he been one of the followers of the latter. As to his Jewish opinions, we think with Dr. Maugey that he adopted those of the Pharisees as the most analogous to his system of philosophy. His orthodoxy in the Jewish faith, even, has been warmly discussed. The epoch of his death is as much unknown as that of his birth. He had composed a great number of works, on the Holy Scriptures, on philosophy and on Ethics, in which all critics have admired the sublimity of the thoughts, the beauty of the style, and the force of the expressions. The greater part are lost; those which remain, all written in Greek, are yet the delight of theologians and philosophers."

[We have here the disputed question settled as to whether in his writings regarding the Essenes and Therapeuts of his time, Philo referred to the sect of Christians. Philo tells us that he knew nothing of such a sect or such a man-god as Jesus. That the above communication comes from Philo the Jew, there is every reason to believe. In the first place, Mr. James, the medium, knows nothing of the personal history of, or the controversies that have grown out of the writing of Philo the Jew. In his communication he makes known the fact that he was a member of several secret societies—Jewish and Pagan—in which what he calls the occult sciences were the subject of investigation. He mentions a fact that is not mentioned in connection with his history—that his occupation was that of a diplomat, and that in that capacity he travelled much all over the Roman dominions, in Italy, Greece, Rome, Syria and Egypt. Mediumship was well known to him, and the phenomena that is known to us as spiritual occurred then, as now, through mediums. His mention of Simon Magus as the probable prototype of Jesus, and identical with the latter, is not the least singular fact in this connection. "Simon Magus," it is said, "was a Samaritan living in the apostolic age, distinguished as a sorcerer or magician, from his practice of magical arts." His history is a remarkable one: he was born at Gittin, a village of Samaria, identified with the modern *Kurjet Jit*, near Nablus. He was probably educated at Alexandria, and there became acquainted with the eclectic tenets of the Gnosticism school. Either then or subsequently he was a pupil of Dositheus, who preceded him as teacher of Gnosticism in Samaria, and whom he supplanted with the aid of Cleobulus. He is first introduced to us in the Bible as practicing magical arts in a city of Samaria, perhaps Sychar, and with such success that he was pronounced to be 'the power of God which is called great.' The preaching and miracles of Philip having excited his observation, he became one of his disciples, and received baptism at his hands. Subsequently he witnessed the effect produced by the imposition of hands, as practiced by the Apostles Peter and John; and being desirous of acquiring a similar power for himself, he offered a sum of money for it. His object evidently was to apply the power to the prosecution of magical arts. The motive and the means were equally to be reproached; and his proposition met with a severe denunciation from Peter, followed by a petition on the part of Simon, the tenor of which bespeaks terror, but not penitence. Simon's history subsequently to his meeting with Peter, is involved in difficulties. Early church historians depict him as the pertinacious foe of the Apostle Peter, whose movements he followed for the purpose of seeking encounters, in which he was signally defeated. * * * Justin Martyr, with greater consistency, represents Simon as having visited Rome in the reign of Claudius, and omits all notice of an encounter with Peter. His success there was so great that he was deified, and a statue was erected in his honor, with the inscription, 'Simon Deo Sancto.' (Think of that!) The miracles, as they were supposed to be, of Simon Magus, were of such a marvellous character as to cause him to be deified, and to be called "Simon the Holy God." In Rome, in the apostolic age, where St. Peter is said to have founded the Christian Church. Take that pregnant fact in connection with the suggestion of Philo, that Simon Magus may have been

the original of Jesus, and say, if you can, that Simon Magus has not a better right than Jesus of Nazareth to deification and the homage of the Christian world. We know that at Rome Jesus of Nazareth was not deified and worshipped at Rome until long after Simon Magus, although the chair of St. Peter was said to be filled, there, by Christian popes, at the time of the marvellous mediumistic performances of Simon.

"Simon is generally pronounced by early writers to have been the founder of heresy. It is difficult to understand how he was guilty of heresy in the proper sense of the term, inasmuch as he was not a Christian; perhaps it refers to his attempt to combine Christianity with Gnosticism. He is also said to have forged works, professing to emanate from Christ and his disciples."

We take these extracts from *Smith's Dictionary of the Bible*. We ask you to read attentively these concurrent evidences, that Christianity is not what it purports to be—a divine revelation to men—but is derived from the more ancient Gnosticism and philosophy, the tenets of which have been changed and modified by the Christian priesthood to conceal that most important fact.

But even more remarkable is the allusion of Philo to the spiritual records kept by the society of which Theron was the head, and to the further fact that five copies of those records are still extant and in the hands of Maronite families of Syria to this day. Although those Maronites are now in church connection with the Papacy, it is to be hoped that those books of Theron may yet be forthcoming.

—Another most remarkable feature of the foregoing communication is the request of Philo the Jew that he should not be confounded with Philo Herennius, who lived later and who leaned to Christianity. We take the following sketch of the life of Philo Herennius from the *Biographic Universelle*:

"Philo of Byblos was so named from the place of his birth in Phoenicia. He informs us himself that he was also surnamed Herennius. He reached an extreme old age. Gerard-Jean Vossius pretends that he was born in the tenth year of Tiberius, since he was 78 years old, in A. D. 101 (220 Olympiad), and that he survived the Emperor Adrian. Some have advanced the idea that Philo was appointed consul; but without any proof so Suidas thinks. He acquired some reputation by his works on history and grammar. He wrote four works that are known. One was the *Commentarius de Judeis*. Origen mentions this history of Philo in his first book against Celsus. Philo translated into Greek the history that Sanchoniathon had written in the Phoenician language, and divided it into nine books. It was this for which he was celebrated. Eusebius of Cesarea has preserved some fragments of the preface of Philo and a long fragment of the history of Sanchoniathon, which forms the whole of the tenth chapter of the first book of his work. This fragment has much exercised the minds of the learned and particularly those of modern times."

[There can be little doubt that Philo Herennius has been in many instances wrongly confounded with Philo Judeas and hence the warning not to confound them in this instance. This communication of Philo is so peculiar and significant that we have made it the subject of special notice. In the face of such testimony it is useless to persist in the personal existence of Jesus, the man-god of the Christians.—Ed.]

Most Important Testimony Regarding the Spirit Enemies of Spiritualism.

SAN FRANCISCO, Dec. 15, 1870.

The following communication was unexpectedly received by the writer while on the Pacific coast at the above date.

The spirit said through the medium, "I have been following this medium for some time, and I wish to tell you that you had better stop sending money to that old blasphemer, to help him along with his black sheet. (Meaning MIND AND MATTER.) I asked him, who are you and to whom do you refer? Answer. "You know who I mean and I tell you that you will see, and before long too, that you had better keep yourself to yourself." (I had a short time before remitted a sum of money to aid in publishing an extra edition of MIND AND MATTER, in defense of a medium.) I again asked his name. He replied, "you would not know me any better if I were to tell you." I then said I acted from my own convictions of right, in doing what I had done in the defense of mediums. I gave the spirit to understand that I was aware of his purpose which was to oppose my course, but that I should continue to help on the truth let it lead where he might. He continued, "I see that you are in a position to command means, and I advise you to discontinue the assistance of the above named paper, and keep your money, and drive off these influences that are around you, impressing you to seal your own damnation by assisting that blasphemous sheet, in fighting against the truth. I asked him what he meant by the truth. He answered, "You know what I mean and who I am warning you against." I replied, I understand you to mean by the truth, the Roman Catholic Church and its teachings, and you also refer to Col. Roberts, editor of MIND AND MATTER. I added you seem very much disturbed about me and my movements. The spirit replied, "The time is not far distant when you will be able to render him great assistance." (Meaning Col. Roberts of MIND AND MATTER.) The spirit then said, "I see that you are conscientious, and intend to do good, so I come to show you that you are taking the wrong course when you help to fight against truth." I inquired what he would have me do?

He answered, "Keep your money—use it yourself—do not give it to that old blasphemer. I then said, "I have been following this medium for some time, and I wish to tell you that you had better stop sending money to that old blasphemer, to help him along with his black sheet. (Meaning MIND AND MATTER.) I asked him, who are you and to whom do you refer? Answer. "You know who I mean and I tell you that you will see, and before long too, that you had better keep yourself to yourself." (I had a short time before remitted a sum of money to aid in publishing an extra edition of MIND AND MATTER, in defense of a medium.) I again asked his name. He replied, "you would not know me any better if I were to tell you." I then said I acted from my own convictions of right, in doing what I had done in the defense of mediums. I gave the spirit to understand that I was aware of his purpose which was to oppose my course, but that I should continue to help on the truth let it lead where he might. He continued, "I see that you are in a position to command means, and I advise you to discontinue the assistance of the above named paper, and keep your money, and drive off these influences that are around you, impressing you to seal your own damnation by assisting that blasphemous sheet, in fighting against the truth. I asked him what he meant by the truth. He answered, "You know what I mean and who I am warning you against." I replied, I understand you to mean by the truth, the Roman Catholic Church and its teachings, and you also refer to Col. Roberts, editor of MIND AND MATTER. I added you seem very much disturbed about me and my movements. The spirit replied, "The time is not far distant when you will be able to render him great assistance." (Meaning Col. Roberts of MIND AND MATTER.) The spirit then said, "I see that you are conscientious, and intend to do good, so I come to show you that you are taking the wrong course when you help to fight against truth." I inquired what he would have me do?

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CHILDREN'S COLUMN.

WHEN MY SHIP COMES OVER THE SEA.

[SELECTED.]

"When my ship comes from over the sea,
I shall buy such beautiful things;
Dresses, flowers, and dolls for me,
And a dear little birdie that sings;
And mother shall go from the cabin away.
And baby shall have what he likes every day.
We'll live in the sunshine and frolic and play,
When my ship comes from over the sea,
Ah me!
When my ship comes from over the sea,
I've watched every day for her sails so fair,
Which mother's so sure will come;
I go on the sands wherever I dare.
Leave the poor little baby at home,
And I look for the gleam of her snowy sail,
Stretching and spreading white wings on the gale,
And I fear when the breakers crash and wail,
That my ship will be lost in the sea,
Ah me!
That my ship will be lost in the sea,
She stood alone on the rocky shore,
In the summer afternoon;
And up and down as he lightly ran,
She warbled the same old tune,
And ever so low, like the ebb and flow,
Of the lapping tide on the sands below,
Sang the dreaming child, walking to and fro,
When my ship comes from over the sea,
Ah me!
When my ship comes from over the sea,
Many a weary day did she wait,
For her ship with golden store;
Many a white-winged bark flew by,
But never came to the shore.
And before the touch of Time's waiting hand,
Tower and turret of fairyland,
Faded away as she watch'd on the sand,
For no ship comes to her o'er the sea,
Ah me!
No ship sail'd for her o'er the sea.
We daily watch on the shore of life
For the flush of a nearing sail;
We weary of tempest, storm and strife,
And of plans that evermore fail;
Or hopes long deferred and visions bright,
Passing away each day from our sight,
Into the gleam of an endless night,
For no ship comes to us from over the sea,
Ah me!
No ship comes from over the sea!

Twenty-four Puppies.

"Tommy, I want you to go over to Mrs. Blake's and get her receipt for sweet pickles."

"All right, mother," said Tommy, and put on his hat and was off in a trice.

As Tommy was passing the barn, Billy Blake put his freckled face out at the door.

"Halloa, Tommy! come in here a minute; I want to show you the neatest sight you ever saw."

Tommy went in, and following Billy around into the lean-to, saw in a barrel of hay, six little black-and-tan puppies, nestled about their mother Trip.

"There, ain't they neat?" asked Billy.

"Boss," replied Tommy, "what are you going to do with them all?"

"Well, we shall keep two—one for me and one for Tot, and I've promised one to Cousin Dick and one to Cousin Ben; the other two I shall sell."

"What's your price?"

"Only a quarter; that's cheap enough, isn't it?"

"Dirt cheap. See here! I've got a silver quarter, and I'm going to have one of those pups."

"Will your father let you?"

"He won't care."

"Well, you may have your pick. Here's the smallest one. Will you have him?"

"I reckon so," replied Tommy, and just then Mr. Blake's voice was heard at the door.

"You in there, Billy?"

"Yes, sir."

"Well, you go with James, and help him get the sheep into the north lot. Hurry right off—he's started already."

Billy hurried off and Tommy came out of the barn. Before he went far toward the house he heard the barn-door open and shut. Looking up he saw Mr. Blake with a basket on his arm, and Trip close at his heels.

"Good morning, Tommy. Guess what I've got here."

"Dunno," said Tommy.

"The prettiest sight you ever saw," and Mr. Blake showed him the little puppies. "I'm going to put 'em in the shed. It's a better place for 'em. Wouldn't you like one when they are old enough?"

"Yes, sir."

"You can have one as well as not. They'll all have to be killed unless somebody wants 'em. Here's the biggest one; you may have him."

"Thank you," said Tommy.

When he went into the house Mr. Blake was just going down cellar. Tommy made known his errand.

"Are you in any hurry?"

"Oh, no, ma'am."

"Well, then, you just sit down and wait a little. My hands are in the butter, but as soon as I get through I will copy off the receipt for your mother."

Tommy sat there alone for a few minutes, when the shed door opened a little way, and Tot thrust in her curly head.

"Why, Tommy Shepard! who knew you was here? Just come out here, and I'll show you the neatest sight you ever saw."

He followed her out into the shed and there Tot had those six grunting, squirming, little puppies in her pink apron.

"Billy and I have named 'em all," laughed Tot. "Do you want to hear their names?"

"Of course I do."

"Well, their mother is Trip, you know, so we named 'em Snip, Skip, Jip, Flip, Chip, and Pip. I'm going to let you have one,—this one with the shortest tail; he's just cunning; he's Snip."

"Oh, thank you!" said Tommy; "he is pretty."

"I must put you away now, you little dears," said Tot, at length, "and go and feed my biddy-bens."

And Tot kissed each one square on his little pug nose, and put them down carefully in a box of shayings.

Tommy went into the house again. Mrs. Blake had just come up out of the cellar and was washing her hands. She wrote off the receipt and gave it to Tommy, and he started for home.

"Come back here a minute, Tommy," she called from the shed-door, just as he was fairly in the road. Tommy came back.

"See here!" she said. "Look into this box, and you'll see the queerest sight you ever saw."

Tommy thought that since he had come back, he wouldn't tell her he had already seen those puppies three times that morning.

"Aren't they queer? You ought to have one when they are large enough. Here's one with dreadful small ears; he will look pert enough. Wouldn't you like him?"

"Yes, ma'am," said Tommy.

"You shall have him and welcome."

"Thank you, ma'am," said Tommy, and started off again. Half-way home he met James, the hired man.

"Halloa, Tommy! Tell you what, you'd better turn around and come back with me. I'd show you the funniest sight you ever saw."

"What is it?" asked Tommy.

"Six little pups, just as round and fat."

"You don't say so? Well, I'll come and see 'em when I have time," said Tommy, as he went on.

"Say!" cried James after him, "I presume you could have one if you should want."

"I'll see about it," and Tommy went on, laughing to himself.

"Guess how many puppies I've seen, Mother?" he said when he got home.

"I don't know. Four?"

"Oh, my! Billy had six in the barn, and his father had six in a basket, and Tot six in her apron, and Mrs. Blake six in the shed."

"Twenty-four puppies?"

"Yes; and James wanted me to come back and see six, but I couldn't stop."

"Tommy Shepard!"

"Fact, Mother, and Billy sold me one, and Tot and her father and mother each gave me one, and James thought I might have one."

What do you want of five puppies, you crazy boy?"

"Oh, I haven't them yet. Here's your receipt, and I think doing errands for you pretty good fun."—*Youths' Companion*.

EDITORIAL BRIEFS.

MISS LAURA MORGAN is giving very satisfactory materializing private circles in Denver, Colorado. —*Spiritual Record*.

PERSONS residing in the lower part of the city can obtain MIND AND MATTER every Friday and after at Mr. Alfred James' residence, 718 Wharton street.

MR. CHARLES M. BROWN, Glenburn, Maine, is our authorized agent for the state of Maine, and will receive subscriptions at the camp meetings for MIND AND MATTER.

A. C. STOWE, of California, a psychopathic and magnetic healer, has settled in this city and taken rooms at 223 N. Twelfth street. See advertisement in another column.

MEDIUMS are fined \$100 for prosecuting their profession in the city of St. Louis. That is what it costs a year for a license in that impecunious city.—*Spiritual Record*.

DR. J. M. PEERLESS, failed to fill his engagement with the First Association of Spiritualists in this city, last Sunday, because of a death in the family—his mother-in-law, Mrs. Conkey, in her 88th year.

If you wish to buy MIND AND MATTER at retail go to your newsdealer and inform him, he can be supplied at wholesale rates from this office or through the American News Agency, in New York City.

MRS. L. M. SPENCER, No. 470 East Water street, Milwaukee, Wis., requests us to say that she will give a reading, test, business sitting, or magnetic treatment, free to any person who will subscribe for MIND AND MATTER, for one year, through her.

ALBERT MORTON, No. 850 Market Street, San Francisco, California, has now the best location in that city, for the sale of Spiritualistic literature, &c. He will keep a constant supply of MIND AND MATTER, and is authorized to receive subscriptions for the same.

DR. T. B. TAYLOR and wife, are spending the summer months at Waldelock, on the Cayuga Lake, a celebrated summer resort. They will lecture and hold seances at the Waldelock, Ithaca, and other accessible points. This is a delightful spot for invalids and pleasure seekers.

WE are in receipt of a neat and illustrated circular advertising the seventh annual New England Spiritualists' Camp-meeting Association, which will be in session from July 15th to Sept. 15th, 1880, at Lake Pleasant, in the town of Montague, Mass., six miles from Greenfield, and Midway between Troy and Boston.

THE UNION REFORM LEAGUE will hold its second annual convention at the town hall, Princeton, Mass., July 4, 5 and 6, 1880, three sessions daily. It will be addressed by A. L. Rawson, Secretary, National Liberal League; T. C. Leland, Henry Appleton, N. Y.; E. H. Heywood, Princeton; A. H. Wood, Lunenburg, Mass.; J. H. Swain, Josephine R. Stone, David Wilder, E. B. McKeen, J. W. Stillman, Boston; Jay Chaapel, Philadelphia, Pa., and others in the field of reform.

ON the 1st day of September, M. S. 33, all the picture premiums now offered to subscribers for MIND AND MATTER, will be withdrawn, and the price of the paper reduced from \$2.15 to \$2.00 per year. All persons who may wish to adorn the walls of their homes with such works of art as we now offer, should avail themselves of the opportunity at once. All orders must be sent in prior to the 1st day of September, for the price of these beautiful engravings will be raised to the original sum of \$2.00 each on that day.

M. L. FORBES, 274 Saratoga street, Baltimore, Md., forwarding subscription, writes: "I have been reading your paper for some months and like it very much for its independence."

W. G. RATHBURN, Rahway, N. J., renewing subscription writes: "We like your bold and fearless stand for the cause of Spiritualism; also for the much persecuted mediums who are the 'light of the world.' May you be blessed is the desire of your friends."

THE CO-OPERATIVE ASSOCIATION OF SPIRITUALISTS of this city, will hold a free conference meeting next Sunday afternoon, at Creedmore Park Grove, at 24 o'clock. The new boat, "Juniata," will take passengers for the camp ground at the Walnut Street Wharf, at half-past one, stopping at Laurel Street and Water Works wharves. Tickets 10cts. for the round trip, to be obtained on the boat. Be sure to take the boat named "Juniata," that is the only boat that lands you direct upon the grounds.

WE are pleased to learn that Mrs. Nettie Pease Fox is drawing large and appreciative audiences at the meetings of the Second Society of Spiritualists of New York, at the beautiful Masonic Temple, Twenty-third street and Sixth avenue, New York City; and that it is probable that she will continue to speak there during the Sundays of July and August. Mrs. Fox is certainly one of the ablest Spiritualist lecturers at present in the field. Dr. Peebles will speak for the same society during September.

OUR BEAUTIFUL PREMIUMS WANTED.—F. Wingate writing from Bedford Station, Mich., says: "Please send us 'The Dawning Light' as a premium. I am an old cripple and don't expect to stay here many years, but must have good reading as long as I can get it. We want some of those 'beautiful parlor pictures,' if we can get them, to make our stay pleasant here the little time we do stay. And then how pleasant the thought that we can leave some of the 'beautiful' for the ones we leave behind for a season. Angels guard and keep you to fulfill your mission in earth life." Remember, friends, on the first of September all these beautiful pictures will be withdrawn as premiums for MIND AND MATTER, and you will regret it if you do not secure them before that time.

"IF the friends of Spiritualism will exert themselves a little in our favor, they can all assist in making a good paper on this coast. Individual effort alone can do this. We are working ten hours a day for six days in the week at typesetting, and a part of the money so earned goes to sustain *Light for All*, and the editing and other work connected with its publication is done at home after working hours. We cannot attend every seance or lecture or be at all the halls at once. So when a good thing comes up, make a short, intelligent report and send it to us. Remember that 'brevity is the soul of wit'—to editors if to no one else."

THE ZEAL Mr. Winchester shows is truly commendable, and we again repeat what we said of Vol. I, No. 1, of that journal, that we hope it will be sustained. Sample copies can be obtained by addressing A. S. Winchester, P. O. Box 1997, San Francisco, Cal.

IN a letter to the *R.-P. Journal* Giles B. Stebbins announces the dissipation of the "New Religion."

He says:

"I think your New York correspondents, on all sides, are unduly troubled and a little too sensitive as to honest differences of opinion on this matter of a possible Christian spiritual movement. I learned enough in that city last month to make it apparent to me that no such movement will, or can, be made."

"LET me define Christianity and I could try to be a Christian, but the churches have put their stamp upon it, and we need not be troubled to put a prefix to Spiritualism."

"FROM all that tends to sectarian narrowness, or to materialistic darkness, may our earnest prayer be, God Spirit and the Great Spirit, help us to keep ourselves free."

"AND most cordially do we say, amen. Away with all sectarian or creedal trammels. Let us be free to receive and follow truth wherever it may lead. We are glad to know the scheme to sectarianize Spiritualism has been abandoned, as Mr. Stebbins informs us. It ought never to have been thought of or suggested."

THE CAMP MEETING of the Spiritualists of Western New York, will be held on the grounds of the Cassadaga Lake Free Association, commencing August 7th, and continuing till the 30th. We have engaged the following named speakers, O. P. Kellogg, of Ohio; Mrs. Pearsall, of Michigan; and Judge McCormick, of Pa., during the meeting. Mrs. Watson, of Titusville, Pa., for the third and fourth Sundays of the meeting. Frank Baxter, the noted test medium, speaker and singer, for the last week of the meeting. W. J. Collyer, Giles B. Stebbins, H. H. Brown, and other speakers are expected. Materializing and other test mediums will be with us during the meeting. The grounds are beautifully situated on an island, in Cassadaga Lake, Chautauqua Co., N. Y., on the railroad leading from Dunkirk, N. Y., to Warren, Pa.—Easy of access from any direction. Accommodations can be obtained for 75 cents to a \$1.00 per day. The steamer Water Lily, will make regular trips from the village to the grounds, and pleasure trips around the Lakes. All are cordially invited to attend and get communications from their friends over the river. Come and have a good time. O. G. Chase, per order of Trustees.

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For Mind and Matter.

AN ACROSTIC.

Dedicated to "Little Sunshine."

BY MRS. S. L. WOODWARD.

Little "Sunshine" may love's light
In thy soul's beam ever bright,
Tie art thou, twixt earth and heaven,
Tie of love to true hearts given,
Little but mayst thou be found
Ever shedding perfume round.

Sweet opening flower, as years shall come,
Up springing into beauteous bloom.
Not in pleasure's paths alone,
Shall I wish thy feet to run,
Heaviest burdens off are borne
In the strength from trials born.

Now, "Little Sunshine," be joyous and free,
Ever pure angels keep watch over thee.

Fruitland, June 10, 1889.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

REBECCA DURELL.

Good Day, Sir.—I am here to testify to what I know of the spirit-life; and to do this, without injuring any of my relations' or friends' religious views, or exciting their prejudices, is almost an impossibility. There is but one religion, and that to be seen in good deeds—right actions; these must atone for all your mortal errors. I must of necessity endeavor to induce my relatives and friends to abandon the idea of an atonement for sin by blood. I am sorry that I, as a mortal, ever had such an awfully sinful idea of the Supreme Being, as to think for a moment that he would be pleased with blood or suffering. This idea, carried with you to spirit-life, becomes such a trammel to you, that when the truth bursts upon your benighted senses, you could almost cry for the rocks and mountains to fall upon you to hide you from the gaze of all pure spirits. This idea outrages the best feelings of every person. I send this from the spirit-world to my relatives and friends, and especially to my husband, who is a minister and who teaches that erroneous doctrine. He is an honest and sincere man; but I, from my spirit home, say this to him: Your spiritual happiness is built upon the sand, if you hope to win happiness through another's blood. I was of this city.

My name was, REBECCA DURELL.

ALMERIUS (of Amsterdam.)

Good Day, Sir.—It is many years since I entered the spirit-life. I was a stern upholder of the faith and an ardent follower of John Calvin. I was just as fierce in my denunciations against Catholicism as any Catholic priest ever was against Protestantism. These isms have been the curse of the human race. Ever since man has had a history, it has been one continued struggle for power; and mark you, the greatest power that can be possessed by man is when he holds his followers, through their superstition, in his grasp. He can make them, from fear of his supposed influence with God, like fawning spaniels, that the more they are beaten the better they like their master. This spiritual slavery has kept back all progress towards mental freedom. It is a sad reflection for me to make, when I see these religious bigots in spirit-life wrecked for hundreds of years before those dogmas that were instilled into them, while in the mortal state, weakened and die out, and leave them free to enjoy spiritual liberty. You look abroad over all the world, and see those splendid temples reared by superstition. You think they are firmly set. You cannot see that you are making much progress; but the advanced guard of Truth, which is discontent, is undermining them day by day, and they will be destroyed far more rapidly than they were ever built up. Society cannot be overthrown or altered by one fell stroke, because it would reduce everything to chaos. Therefore the emancipation of the mind from error must be gradual, or it will not be lasting. You may sign me,

ALMERIUS,
Pastor of the Calvinistic Church at Amsterdam in 1591 A. D.

CHARLES E. YOUNG.

Good Day, Sir.—I doubt much whether this communication will make any impression whatever, but I know my duty and feel bound to perform it. The principle part of this will be addressed to my father, who is a Baptist minister at Point Pleasant, Bucks county, Pa. His name is George Young. Brought up in the house of my father, I naturally took the same course of life pursued by him; and being of rather a serious turn of mind, it suited me to become a minister. I was very ardent, whole-souled and honest in what I believed to be the truth while here. There is no education in any college or theological institution that can give you a single glimpse of the life beyond the grave. Singular is it not? that men thus trained should be the guides of the people. Had I only had the fact, a knowledge of which I now possess, and the real spiritual discernment that I now enjoy, instead of the faith on which I leaned, what a mortal career might have been mine. But there was one thing to relieve my spirit; my life as a pastor was not long. I had contracted disease by too close application to studies, and in consequence thereof, went to a premature grave. Those studies have been of little or no use to me as a spirit. Faith will not give you happiness; faith will not save you. Faith will keep you back from all progress, but knowledge, both relative and absolute, as you can get it, will redeem you. With the prayer that this may set certain persons to thinking, who were connected with me in any way during my mortal life, and make them investigate the truths that are given hourly through those known to Spiritualists as mediums, but which in spirit-life, I call the spirit mouthpieces. And with the wish that this communication may do great good, you may sign me.

CHARLES E. YOUNG,
Pastor of the Baptist Church, Cherryville, N. J.

DAVID SOBY.

Good AFTERNOON, Sir.—I've got very little to say; but I want to say that little strongly and definitely. There seems to be a difficulty in my family's surroundings. I was here in the cabinet the other night but could not come out; but I managed to get hold of this man and asked a gentleman who was here to send word to my folks. I don't know whether he did it or not. I hardly think he did. I want my folks to stay where they are at present. It will be a benefit to them. As for happiness I am just middling, but expect, when everything becomes satisfactory here, to be pretty contented as a spirit. I know this will reach my

folks because I had heard tell of Spiritualism when here and I think they will get it.

DAVID SOBY, Beverly, N. J.

LEWIS LAING.

GOOD DAY, SIR.—How are you? It is twenty-eight years since I pegged out from San Francisco and there was a big time there then. There was a great hunt for gold and a good many of us found death instead. But I don't know but that I am better off as a spirit than I would have been as a rich man, for I would have spent it and might have done a great deal of injury. I escaped all that by taking a trip to the other side. Now I don't know much but how to be good. In fact I liked life and I have gratified my spirit in the twenty-eight years that I have been over there in travelling around both here and on the other side to see all the sights I could. I am going to tell you a fact. Over here in spirit there are more saints in hell than there are sinners, and more sinners in heaven than there are saints. Do you know that 75 per cent of these fellows who think themselves saints are hypocrites, and when they land over here they cannot help but show that hypocrisy. (Oh! that fever burns in me yet.) In my travelling about I have not learned what I want to ask you. That is why I came here to-day. I want to know how I can get out or get free from this one thing of travelling over one route all the time. I go round and round and never see anything new. I want to go up or down. I don't care which, so I get out of this. I went from New York city to California in 1852, across the Isthmus. I was there about six months when I got the fever and went over the river. My friends are now scattered. Some of them are in the West.

My name was, LEWIS LAING.
[This spirit was advised as he had requested and left, expressing strong hope he would get the relief he sought.—ED.]

ROBERT BOYLE.

GOOD AFTERNOON.—In my mortal life I studied deeply all the important questions of that day. The light of science was very much obscured and principally so by theologians. They have ever been the foes to the advancement of knowledge and the correct understanding of the facts of nature. They have ever been the obstacle to mental freedom. As a spirit, I desire to say, there will never be happiness upon this planet until each one is allowed to worship God as to them seems best. I believe there are as many different conceptions of God as there are people. When all learn to cultivate the God within themselves they have laid a foundation of eternal peace and happiness. In spirit we look upon each other as an exemplification of the Infinite, and each and every spirit is a part of the God of the Universe. After nearly three hundred years in spirit-life, that is the only God that I have yet been able to comprehend. It is just as impossible for a spirit to be in eternal misery as it is for mortals to live without an atmosphere. If you have tried to make your mortal life miserable you will reap spiritual misery, but this will not be continued by what you mortals term an angry God. With the most earnest wish that every human being and every spirit will remember that they are gods themselves—that they are representatives of the ultimate of perfection which when reached will afford all the rapture and bliss that a god could desire. When here I was a writer and somewhat of a theologian and frequently mixed in political affairs. In fact I never confined myself to any one particular branch of knowledge. I died in London in 1691. My name was, ROBERT BOYLE.

[We take the following account of Robert Boyle from the *Encyclopaedia Britannica*.—ED.]

Robert Boyle, one of the greatest natural philosophers of his age, and one of the founders of the Royal Society of London, was the seventh son and fourteenth child of Richard Boyle, Earl of Cork, and was born at Lismore Castle, in the province of Munster, Ireland, January 25th, 1627. In his earliest years he learned to speak Latin and French, and he was only eight years old when he was sent to Eton, his father's friend, Sir Henry Walton, being then provost to the college. Here he studied about three years, and was next placed as private pupil with the rector of Stalbridge, in Dorsetshire, where his father had just taken up his residence. In 1638, after a visit to London, he travelled in France, accompanied by a French tutor, and studied about a year at Geneva. In the autumn of 1641, he visited Switzerland and Italy, spending the winter of 1641-42, at Florence. Here he studied the works of Galileo, who died near Florence the same winter. On reaching England, in 1644, he learned the death of his father, who had left him the manor of Stalbridge, and estates in Ireland. It was the following year that he became a member of a society of scientific men, who in consequence of the political agitation of the times, used to hold their meetings with as much privacy as possible, first in London and afterwards in Oxford; this became subsequently famous as the Royal Society. In 1646 he settled at Stalbridge, and from that time his whole life was devoted to study, scientific research and experiments, and authorship. After making several visits to his estates in Ireland, he took up his abode in Oxford in 1654, and there enjoyed the society of many learned men. He resided at Oxford fourteen years; and it was during this period that he made important improvements in the air-pump, and by a long series of experiments with it made various discoveries on the properties of air, the propagation of sound, &c., which are recorded in his luminous writings. Boyle was at the same time an ardent student of theology, and numbered among his friends the eminent Orientalists Pococke, Hyde, and Clark, and Dr. Thomas Barlow, Bodleian librarian and bishop of Lincoln.

At the restoration he was favorably received at Court, and was advised to enter the church; but this he declined to do, alleging that it was not his vocation, and that he believed his writings on religious subjects would have greater weight coming from a layman than from a paid minister of the church; His anxiety to promote the spread of Christianity appeared in various munificent acts. * * When the Royal Society was incorporated (1663) Boyle was named a member of the Council. He communicated many important memoirs to the *Philosophical Transactions*, and, in 1680, was elected president of the Society, but from a scruple about oaths he declined this honor. Boyle was at one time deeply interested in alchemy, and carried on experiments on the transmutation of metals, in which Newton also took great interest. After leaving Oxford in 1668 he settled in London, and here he spent the rest of his days, residing in the house of his sister Lady Ranelagh. He was never married. In person he was tall, slender,

and of a pale countenance. His constitution was far from robust, and throughout his life he suffered from feeble health and low spirits. While his scientific discoveries procured him wide and lasting renown, his private character and virtues, the charm of his social manners, his wit and conversation, endeared him to a large number of personal friends. As a man of science he was ranked by his contemporaries among the greatest, and although some abatement of this very high estimate has since been admitted, he still holds a place of distinction as the first great investigator who carried out in his labors the principles of the *Norum Organum*. So earnest was his devotion to Bacon, that for many years he could not be persuaded to read the works of Descartes, lest he should be tempted out of his chosen path. His strength lay in the patient research and observation of facts. He did not display the power of divination of their meaning and of detection of their relations which is the characteristic of geniuses. His desire was to contribute by his researches, in the true spirit of the Baconian philosophy, to the service of man's life; and in this he had a large measure of success. The same practical aim is apparent in his theological writings. He was no controversialist, and does not appear to have taken much, if any interest in the great political and religious movements of his day. About 1690 his health began seriously to fail, and he was obliged gradually to withdraw from his public engagements. His health became worse in 1691. On the 23rd of December of this year, his sister, Lady Ranelagh, with whom he had lived for more than twenty years, died; and a week later, December 30th, Boyle died himself. By his will he founded and endowed the 'Boyle Lectures,' the purpose of which is the demonstration of the truth of the Christian religion against atheists, theists, pagans, Jews and Mohammedans."

[The communication considering the difficulty of giving expression to spirit thoughts through media is not unworthy of this distinguished philosopher and writer. That the communication was influenced by the spirit of Robert Boyle, we believe. It would seem that he has gotten bravely over his penchant for Christian theology; and that after nearly three hundred years in spirit-life, he has failed not only to find any foundation for Christianity as a religious truth, but that he has failed to perceive any other god than the god principle in every human being or thing. Truly the gates of the spirit-world are not only ajar, but are wide open, and every secret and hidden thing is finding its way to the knowledge of mankind. We ask you, dear reader, what you think of the folly and rashness of the Bundysties who would crush, if they could, the medium through whom such precious information is being imparted by high and wise spirits, and suppress the only paper that is willing and able to be the vehicle for the conveyance of that information to the people? Because we have stood by and defended that medium, and repelled the assaults of his dishonest accusers, we are to be subjected to expensive litigation at the hands of the baffled crew. We ask you, if you value truth and desire to have a paper that will defend it at every cost and every hazard, then subscribe for MIND AND MATTER, and do all you can to extend its circulation. We ask nothing as a gratuity, for we intend hereafter, as in the past, to make MIND AND MATTER worth to you all that you may do for it. MIND AND MATTER has come to stay. It would gladly have the co-operation of the *R. P. Journal* and *Banner of Light* in battling for the spirit-world; but if we cannot, we will stand and fight it out alone.—ED.]

An Explanation.

To the Editor of Mind and Matter:

THE POSTULATES AND THE CHALLENGE.

No such being as the Christian Jesus ever had an existence, and we defy Prof. Buchanan or any other so-called Christian to produce one particle of proof that he ever had.—MIND AND MATTER, May 8th.

We have again and again called upon those who believe otherwise to show one particle of proof to the contrary. We insist, therefore, that the first thing in order for believers in the actual existence of Jesus, is to produce some proof that he ever had such an existence.—MIND AND MATTER, May 22d.

This certainly implies that the candid and zealous editor's motto is, *audi alteram partem*; and that he is very willing and very anxious to open his paper for that proof, if it can be found, that his ten thousand readers and more may have an opportunity to "hear all sides and then judge," and not be compelled month after month to read his side and no other. Well, that is the principle that must be carried out to elicit the truth and secure the practical results of its triumph.

A word of explanation to the readers to explain why the editor has had to call again and again for one particle of proof without receiving it.

They must remember that fierce and fiendish and unprovoked attack made upon the two lady mediums at Terre Haute last fall, Mrs. Anna Stewart and Miss Laura Morgan, by that "messenger of Satan," Bundy, of the *R. P. Journal*, with his sleuth hounds of both genders, and that dirty jackal, the self-styled, Dr. Kayner, assisted by William Emmette Coleman, with that nasty low-flung lie of his, saying, "The unblushing, shameless tricksters, male and female, went so far, we learn, (mark that assertion) "as to produce a naked male form claiming to be Jesus." The truth is, that foul-mouthed calumniator never learned any such thing, and, moreover, he never thought he had. But he has unblushingly shown to the world the dirty depths of his envious, spiteful, scandal-loving, scandal-vending mind. Surely "the poison of asps is under his lips," and Col. Bundy licks down Coleman's rotten saliva like a molasses sucker.

Wm. Fishbough also hastened to join the pack as "he blew the blasted mildew (of scandal) from between his shrivelled lips"—in thanks to Bundy—"for that exhaustive expose of that most wicked humbug of the Stewarts at Terre Haute," and congratulating him with the assurance, "your broadside has sunk that pirate craft to unfathomable depths." Yet, bear in mind, that man knew no more personally about Terre Haute than Barnum's "What Is It?" showing himself, in this respect at last, a callous, spiteful old bigot; nothing better, nothing sweeter.

By the way, Bro. Peebles was there with myself and others on board of "that pirate craft," amidst "that most wicked humbug of the Stewarts," and helping to run it by our presence, encouragement and co-operation. Though I have seen no intimation to the contrary, I think he has not forgotten the pleasant scenes we had there together with the celestials. And he is well aware, too, as far as we understood their counsels, that those higher

manifestations came more for his benefit than for any of the others in particular, to strengthen him in his good and arduous labors for our education and the promotion of the cause; and that they became possible by, the company being of one and a heavenly accord, which afforded the needed conditions. He, as well as others, gratefully appreciated it, and then and there with them nailed his colors to the mast, and they are flying there still. As Bro. Peebles informs us in the *Banner* of May 22d, that "One of the happiest half days of last month was spent with friend Fishbough." "Friend Fishbough" must have learned that "that pirate craft" was not sunk to unfathomable depths, or that one of "the private crew," at least, was all right, and there, in his pig-headed presence. Shame for Fishbough!

Unfortunately, as we feel, MIND AND MATTER assaulted, just as fiercely as the enemies of Spiritualism, those higher manifestations, as base and criminal frauds, not of the mediums, but on the part of the spirits. So, whilst Bundy and his co-adjudicators assaulted the mediums, like so many ruffians, MIND AND MATTER assailed the spirits of those higher manifestations, particularly, as so many evil-disposed, unprincipled knaves, liars and tricksters. And this accusation was based mainly upon the theory that no such person as Christ ever existed, and his whole life was nothing but a zodiacal myth. And strong efforts were made to force that theory upon the conviction of the readers.

Under those circumstances Terre Haute was assaulted by would-be friends and foes, when the assaults of the former were aiding the latter. Whilst both the open and Jesuitical enemies of Spiritualism and little envious, spiteful souls, some of them claiming to be mediums at that, assaulted the mediums with all the rancor of hell, to destroy their reputation, and thus head off investigations by creating prejudices and keeping investigators away. MIND AND MATTER was earnestly and persistently charging fraud upon the spirits of those highest, most beautiful and heaven-inspiring manifestations, upon the grounds, at least in part, that no such person as Christ ever existed. All this would be (as it actually was) interpreted by the world in its haste, heedlessness, and prejudice, as proving that it was fraud at any rate; that either the mediums were frauds, or the spirits were, no matter which; and Spiritualism was a thing that should be avoided and opposed at all times.

Under those circumstances, to counteract in some degree, if possible, the misapprehensions arising, I wrote four articles for MIND AND MATTER, to show historically the utter groundlessness and sheer fanciful nature of that astro-zodiac-solar theory advocated to disprove the personal existence of Jesus, and to show also that he was a historical personage. But they were declined upon the reception of the first one. Still feeling that the truth about that astro-zodiac-solar theory of Volney, Rev. R. Taylor, MIND AND MATTER, and others, ought to come before the world; that the Christian Spiritualists, as this theory was brought forward against them, were entitled to have the truths on their side presented through Spiritualist papers; that it was neither fair nor candid to shut them off from a hearing through papers that they were helping to support, whilst the truth, as they saw it, was gratuitously, and sometimes offensively assailed, and they accused of a narrowness and spleen that they do not feel; I partially recast the articles and sent them to the *Banner* for publication. In those recast articles I omitted to try to prove especially the personal existence of Jesus, as that had never been denied by that paper, and the readers are allowed, as far as the taking sides of the paper are concerned, to their opinions. Those articles are now awaiting their turn to appear in the crowded columns of the *Banner of Light*.

But for those circumstances MIND AND MATTER would not have had occasion to have said, "We have again and again called upon those who claim otherwise, to show one particle of proof to the contrary; i.e. to show that Jesus did have a personal existence."

As soon as the *Banner* fulfills its promise in the publication of those articles, some communications shall be forthcoming to MIND AND MATTER, (health permitting,) to show not only "one particle of proof," but proof sufficient, that Jesus did have a personal existence in the flesh, and consequently that he is now an existing and acting spirit. Then let the readers judge for themselves. I hope the publication of those articles for the *Banner* will not be delayed much longer.

Bro. Roberts, I am happy to see, must view the subjects embraced in this topic, not as merely "speculative theological subjects," but "practical and useful matter relating immediately to the interests of Modern Spiritualism," or he would not consistently have "again and again called upon those who believe otherwise" than as he does "to show one particle of proof," nor insist "that the first thing in order for believers in the actual existence of Jesus, is to produce some proof of that he ever had such an existence." And I am fully persuaded that, since the existence has been so energetically and continuously denied and drove at in so many ways, that the majority of the readers must be interested to see some of the proofs and facts that favor the other side, and they are justly entitled to it. The subject is of practical importance to spiritual progress. I have always been ready, where the opportunity was presented, to give my convictions and the reasons for them, though I knew I would be kicked in the face for it the next moment, and denied a reply. The Christian Spiritualists are entitled to a fair hearing, and they have not yet had it. I have no motive but the prosperity of truth, the vindication of the right. And beyond that I have no axe to grind, for I do not expect any earthly benefits of any kind from any quarter for my efforts, nor claim that I am entitled to it.

F. J. BRIDGES.

Bloomington, Ill., 707 West Jefferson St.

Answers to Correspondents.

E. M., Harrisburg, Ohio; Wella Anderson's address is (to our best knowledge,) Darien, Wis.

Augustus M. Steed, Front Royal, Va. You can obtain all the information you desire by addressing a letter to Francis J. Kestler, No. 615 Spring Garden St., Philadelphia. The advertisement you seek can be found on the 7th page of this paper.

Jas. P. Cunningham, Richwood, O., forwarding subscription, writes: "

MIND AND MATTER.

PHILADELPHIA, SATURDAY, JUNE 26, M. S. 33.

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PHILADELPHIA.

J. M. ROBERTS.

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WHAT IS THE MATTER?—CAN IT BE THE CASE
IS SO DESPERATE?

To say that we were astonished at the leading editorial that appeared in the last number of the *R.-P. Journal*, but feebly expresses our emotions on reading it. Not because of the facts it discloses, but because the editor and proprietor should have spoken so "candidly and to the point." Desperate indeed must be the condition of the *Journal* when its editor will threaten his patrons in the following manner. We give the editorial in full.

"CANDID AND TO THE POINT."

The sincere, hearty thanks of the editor, and of the spirit intelligences having the *Journal* especially in charge, are hereby publicly tendered to the intelligent, earnest, active friends, who have rendered such effective aid in supporting the paper during the trying ordeals through which it has passed; ordeals which would have ended in failure and disaster, but for such support. The *R.-P. Journal* has acquired a more enviable reputation and influence with all fair minded people, Spiritualists and non-Spiritualists, both for its independence and judicial fairness in expounding Spiritualism, as well as for its strict adherence to the scientific and analytical method, in treating of spirit phenomena. It is pre-eminently a paper with convictions; it never waits for the returns to come in or to sound the drift of public sentiment before defining its position on all mooted questions as they arise. And painstaking care, aided by a comprehensive system of gathering data, enables the editor usually to be fully and promptly in possession of the facts necessary to a thorough comprehension of the matter under consideration. The interests of the counting room—the financial bearings—are never allowed to dictate the editorial policy of the paper. The editor is neither a blind enthusiast nor a narrow minded fanatic; he believes with Lord Bacon that "God has placed no limit to the exercise of the intellect he has given us on this side of the grave," and that in the study of spiritual things, the head must be master of the heart.

In dealing with the personnel of Spiritualism, the editor believes that "justice, pure and simple, is in the end the greatest charity to the individual, and the only safety to the cause." He believes that what is wanted above all things in the conduct of a Spiritualist paper is, that earnestness and sincerity which shall be as quick to arrest error and imposture, as to encourage the genuine and true; that no fear of unpopularity or financial loss, should deter him from this cause. However Quixotic such a standard may seem to the average man of the world who believes that "honesty is business," or to the emotional and spiritually intoxicated ascetic who imagines that man is but the slave and plaything of the spirit-world, the editor is deeply gratified to know from the cordial sympathy and co-operation afforded the *Journal* in its work on such a platform, that there are thousands who are in accord with these views.

The paper has steadily and rapidly improved and keeps abreast with the progressive thought of the age. That the paper shall maintain its present high standard of excellence, and constantly improve wherever improvement is practicable, is the desire and expectation of all interested. To render this possible, it is of prime importance that its subscribers shall with promptness and alacrity pay their subscriptions, both those past due and for a year in advance. We have been for three years striving to get the *Journal's* subscription list on to the prepaid system, but such is the force of long continued habit, it is a slow and difficult task. The amount now due from those to whom we are regularly sending the *Journal*, reaches in the aggregate the large sum of \$10,000. This money we need; and it is absolutely essential to the life of the paper that every debtor exercise the utmost effort to pay at once. There is a widespread notion current that we publish a paper for the "fun of it," having plenty of means outside of the income from the *Journal*. Such is not the case, and whenever the paper ceases to be self-supporting, should such a time ever come, it will gracefully bid adieu to the public and join the large army of similar enterprises "gone before." Through all the various disasters, by treachery in its infancy, by fire which swept away every dollar invested, by the long period of financial distress out of which the country is only now beginning to emerge, the *Journal* has been outspoken and beginning, never begging a dollar, nor asking donations to carry it on. We do not now beg, we ask but simple justice, we ask only our own. If you fail to respond your loss will be greater than ours. If you want Spiritualism represented by such a paper as the *Journal* is, you know how it can be done; and in any event you know your first duty is to pay what you honestly owe.

Every subscriber, every well-wisher of the *Journal* will, we hope, realize the imminent importance of sustaining the paper and increasing rapidly its already extended circle of influence. Now is the time to act."

Such is the state of affairs with the *R.-P. Journal* brought about by the most reprehensible management of that paper, by Col. John C. Bundy, its editor; who defiantly declares that rather than change or modify his ruinous editorial course, he will allow it to die. A very little more than three years ago, a most foul conspiracy, formed to effect the destruction of Stevens S. Jones, the founder of the *Journal*, was entered into, and on the 15th of March, 1877, he fell by the hands of an assassin, leaving, as has been publicly stated, and as is generally believed by those who were intimately acquainted with Mr. Jones, a will, which will has never been forthcoming since his death. One of the provisions of that will, it is known, was that the control of the *Journal* should in no event pass into the hands of Col. Bundy. Mr. Jones well knew that Col. Bundy was no friend to Spiritualism, and very justly feared he would do just what he has done, if he was ever allowed to conduct it.

We believe that the *R.-P. Journal*, desperate as Col. Bundy represents its affairs to be, can yet be saved to the cause of Spiritualism, and be a power in advancing that cause; but it will be necessary that one of two things be done. Either that Col. Bundy immediately changes his whole editorial course, or that some thorough-going and able Spiritualist shall take control of it at once. Under Mr. Jones, as Col. Bundy says, the *Journal* went successfully through some of the most trying ordeals without any outside or gratuitous assistance. When he fell to make way for Col. Bundy, the *Journal* was in a most prosperous and flourishing condition. That was only three years ago. In

that short time Col. Bundy has managed to run it into such a position that its continuance under his management is a question not of years, but at most a question of months or weeks.

What has been Col. Bundy's editorial "course"? We have allowed him to state it in his own way through our columns. Has he stated it correctly? Let us see. He says:

"The *R.-P. Journal* has acquired a most enviable reputation and influence with all fair-minded people, Spiritualists and non-Spiritualists, both for its independence and judicial fairness in expounding Spiritualism, as well as for its strict adherence to the scientific and analytical methods in treating of spirit phenomena."

That sounds well; but is it consistent with the facts? If the reputation of the *Journal* is as enviable as Colonel Bundy represents, in the respects named, why is it reduced to the straits he admits it is? One of two things must be inferred, either that what Col. Bundy regards as an enviable reputation is a most disastrous reputation, or that the Spiritualists and non-Spiritualists who appreciate such an enviable reputation are very scarce. We are rather inclined to think that both those inferences are warranted in view of the admitted facts. We have never believed that it was the province of any mortal, and especially of any editor of a Spiritualists journal, to expound Spiritualism;

and we well know that the editor who undertakes to do it will, sooner or later, come to grief. Spiritualism can be expounded alone by spirits who know whereof they testify. How can any mortal expound that which he knows nothing of, except as he derives it from the labors and efforts of spirits to manifest, by phenomenal facts, the truths that they return to teach. If the *Journal* must die under the control of Col. Bundy, we suggest that this truthful inscription be written on its tomb: "Died because its editor imagined himself a competent expounder of that which he knew little or nothing about, and concerning which he was either too stupid or too conceited to learn."

In order to show what he regards as "judicial fairness," Col. Bundy says of the *Journal*:

"It is pre-eminently a paper with convictions!" (A queer paper, truly!) "It never waits for the returns to come in, or to sound the drift of public sentiment before defining its position on all mooted questions as they arise." (We would be sorry to think that Col. Bundy intended that damaging inscription for ourself and paper. As it is in no sense applicable to us, we conclude it was intended for our contemporaries of the *Banner of Light*, who by their non-committal and evasive course have in great measure justified that scatric sneer of Col. B.)

It is a fact that we think Col. Bundy will not deny, that by "never waiting for the returns to come in," he meant that he never waited to hear the evidence on "all mooted questions," as they arose, to decide those questions, but adjudged them without having that evidence before him. This Col. Bundy calls judicial fairness. We call it judicial stupidity, or judicial dishonesty, or both. So it would seem the great bulk of Spiritualists and non-Spiritualists regard it, or the *Journal* would not be in the bad way Col. Bundy says it is. Col. Bundy, in the very next sentence, contradicts himself in the following manner. He says:

"And painstaking care, aided by a comprehensive system of gathering data, enables the editor usually to be fully and promptly in possession of the facts necessary to a thorough comprehension of the matter under consideration."

If this is true, Col. Bundy has *usually waited for the returns to come in* before passing judgment on mooted questions. But we know that, in many instances, he has not done so, but has accepted the prejudiced and one-sided statements of the enemies of Spiritualists and spiritual mediums, regarding them true without an examination of their truths. By that course he has done more to injure Spiritualism and discredit it, than all the dishonest and fraudulent acts of mediums, combined have done. Col. Bundy boastfully says:

"The interests of the counting room—the financial bearings—are never allowed to dictate the editorial policy of the paper." If the *Journal* was of any value, in the interest of truth, one would hardly think that, to disregard its continuance, was a matter that any sincere Spiritualist would boast of. The intimation that he, Col. Bundy, thinks that to pursue a straight forward, honest, editorial course was to prejudice his paper, goes very far to account for the singularly reckless and crooked ways of Col. Bundy. We have found that in editorial matters as in other lines of human action, "Honesty is ever the best policy." Col. Bundy says:

"The editor (Col. B) is neither a blind enthusiast nor a narrow minded fanatic; he believes with Lord Bacon that 'God has placed no limit to the exercise of the intellect he has given us on this side of the grave,' and that in the study of spiritual things the head must be master of the heart."

We have long been persuaded from the public conduct of Col. Bundy that he had very little heart in the work he professes to be so concerned about; and we are forced to conclude in view of this last disclosure of the desperate condition of his paper, that he has much more head than heart in spiritual things. That is certainly what is the matter, as we have again and again told our readers, but we did not expect Col. Bundy to be so reckless enough to confess it. Speaking of himself Col. B. says:

"He believes that what is wanted above all things in the conduct of a Spiritualist paper is, that earnestness and sincerity which shall be as quick to arrest error and imposture, as to encourage the genuine and the true; that no fear of unpopularity or financial loss should deter him from this cause."

For once Col. Bundy and ourselves agree to a dot in our views of what is right and proper. The only difference between Col. Bundy and ourselves upon this point is that we have acted upon that principle and he has not. Indeed, the great cause of difference between him and ourselves has been, that we have been "earnest and sincere to arrest error and imposture," in his case, and to encourage him to act as a "genuine and true" friend of Spiritualism, while he has as persistently acted the

part of its betrayer. We did this in the face of the boasted "influence" of the *Journal*, without stopping to count the cost, full well knowing that if we were right we would be sustained and if wrong we must and ought to fail. We feel that we did right and we know we have not been injured thereby. We utterly fail, however, to appreciate the pertinency or wisdom of this sentence. Col. B. says:

"However quixotic such standard" (disregard of popularity) "may seem to the average man of the world who believes that 'business is business,' or to the emotional or spiritually intoxicated ascetic who imagines that man is but the slave and plaything of the spirit world, the editor is deeply gratified to know from the cordial sympathy and co-operation afforded the *Journal* in its work on such a platform, that there are thousands who are in accord with these views."

We are at a loss to know where Col. Bundy finds any such censors of his course as those his imagination has conjured up. We have never yet found the man or woman who claimed that man was but the plaything of the spirit world, unless it be Col. Bundy himself, who seeks to blame the spirit-world for his perverse and ruinous management of the *Journal*. We allude to the opening sentence of the editorial we are criticising. On behalf of himself and his spirit masters Col. B. says:

"The sincere and hearty thanks of the editor and of the spirit intelligences having the *Journal* especially in charge, are hereby publicly tendered to the intelligent, earnest, active friends who have rendered such effective aid in supporting the paper during the trying ordeals through which it has passed; ordeals which would have ended in failure and disaster but for such support."

Col. Bundy would have us believe that he has not had especial charge of the *Journal*, but that it has been under the especial charge of spirits—spirit intelligences; as he calls them—who are answerable for his wrongful acts and short comings in its editorial management. All that we care to say about that is, whether Col. Bundy, the avowed medium, or his controlling spirit intelligences are to blame for the troubles surrounding the *Journal*, it seems very clear if the *Journal* is to live and be of any use to the cause of Spiritualism it is high time it should have a more competent and faithful medium, or wiser and more efficient spirit intelligences, "especially in charge," of it. To Col. Bundy's claim that the *Journal* has steadily and rapidly improved under his management, we can only say, we have not been able to see it. We would like Col. Bundy to state in what respect that has been the case. Under Mr. Jones, the *Journal* was quite an able Spiritualist paper; under Col. Bundy it certainly has not been so. Col. Bundy says:

"That the paper shall maintain its present high standard of excellence and constantly improve wherever improvement is practicable, we know, the desire and expectation of all interested. To render this possible, *it is of prime importance that its subscribers shall with promptness and alacrity pay their subscriptions, both those past due and for a year in advance.*"

We think that "its subscribers" do not set a very great value on that "high standard of excellence," or they would not be delinquent to the fatal amount of \$10,000, which, if Col. B. can be believed, is the case. But what kind of inducement does Col. Bundy offer these most appreciative delinquent subscribers, to pay up their back dues and advance a year's subscription? He sets out by treating them as if they were a set of sponging dead-heads, who were presuming upon Col. Bundy's imagined opulence to furnish them with reading matter, such as it is, "free, gratis, for nothing at all." If your delinquent subscribers, Colonel, are of that kind, you may "bet your bottom dollar" that you will never see a thousand dollars out of that \$10,000, at most. We know that delinquent subscribers are not apt to become subscribers by advanced payments, and hence we have, young as we are in the newspaper line, rigidly adhered to the rule of advance payments. It would be an easy thing for us to treble our circulation, but we started *MIND AND MATTER* to live, and so took precious good care not to follow in the wake of the *Journal*. To show how Col. Bundy has managed to keep up an appearance of a legitimate circulation, we need only refer to the facts that he found it necessary to lower the price of the *Journal* to a ruinous rate, to send out large numbers of papers for gratuitous distribution and to carry thousands of delinquent subscribers at a ruinous loss. Col. Bundy says:

"The amount now due from those to whom we are regularly sending the *Journal*, reaches in the aggregate, the large sum of \$10,000. This money we need; and it is absolutely essential to the life of the paper that every debtor exercise the utmost effort to pay at once."

Well, we can truly say we think that is "candid and to the point." It is a plain notice that if every delinquent subscriber of the *Journal* does not pay up the full amount of his delinquency that that publication cannot live. But that is not all; that amount—\$10,000—must be paid at once, as "it is absolutely essential to the life of the paper." Col. Bundy's usual penchant for misstatements would lead us to doubt the truth of that statement, were it not for the overruling necessity there was for him to tell the truth about the matter. Such being the contingency on which the "life of the paper" depends it must be very evident that it is "a gone goose," in the way of a publication. We deeply regret that the crisis which Col. Bundy has brought upon the *Journal* is so immediate, for if it could be made to hold out a little while longer, there would be time to make some arrangement that would keep it afloat for a while longer, if not restore it to its former prosperity under the management of Mr. Jones. It is with a kind of malicious indifference that Col. Bundy says:

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"There is a widespread notion current that we publish a paper for the 'fun of it,' having plenty of means outside of the income from the *Journal*. Such is not the case, and whenever the paper ceases to be self-supporting, should such a time ever come, it will gracefully bid adieu to the public and join the large army of similar enterprises 'gone before.'

We ask Col. Bundy whether, according to his own showing, the time has not come when the

Journal is not self-supporting? We have Colonel B.'s assurance that without the \$10,000 due from delinquent subscribers is paid, and those thousands of delinquents become advance subscribers for a year, the paper must die. Who would be willing to become a subscriber to the *Journal*, for a year in advance, with such a certainty of an early discontinuance of the paper. If it had been Col. Bundy's deliberately planned purpose to destroy all chance of maintaining the *Journal*, we cannot conceive what method he could have hit upon that was better calculated to effect it than the one he adopted. We assure Col. Bundy that should the *Journal* go down, as he more than intimates it will, if impossible contingencies do not arise to prevent it; that it will not "gracefully bid adieu to the public and join the large army of similar enterprises 'gone before.'"

It will be a most ungraceful and disgraceful parting on the part of Col. Bundy. Nor will the *Journal* go down under the circumstances that has attended the downfall of any other Spiritualist publication. No spiritual journal was ever more firmly established than was the *Journal*, when three years ago, when by the bullet of an assassin, it was placed under the control of Col. B. To wreck a publication of such a character is not afeat that any person other than Col. B. would look forward to with such flippant indifference. For Col. Bundy to seek to class the *Journal* with any of the Spiritualist publications that have lived for a brief space and died in their infancy, is to compare the fall of a full grown and vigorous man to that of a puny sucking. Colonel Bundy says:

"We do not beg, we ask but simple justice, we ask only our own. If you fail to respond, your loss will be greater than ours. If you want Spiritualism represented by such a paper as the *Journal* is, you know how it can be done; and in any event you know your first duty is to pay what you honestly owe."

It is not very plain to Col. Bundy that the thousands of delinquent subscribers, do not regard themselves as indebted to him, he having failed to furnish them with what they agreed to pay for, an honestly and sincerely conducted Spiritualist paper. That they do not "want Spiritualism represented by such a paper as the *Journal* is," under the control of Col. B., is perfectly manifest, or they would not be so willing to see it give its last kicks. As a Spiritualist, we look upon this deplorable outcome of Col. Bundy's course, with no surprise. We did, however, suppose that for his own reputation, if not from a desire to serve the cause of Spiritualism, that when he saw the inevitable consequences of his conduct that he would have changed his course, or placed the *Journal* under the control of some one who would have inspired the confidence in it which was necessary to its prosperity. In the interest of Spiritualism, we ask him to take that most reasonable course. Spiritualism cannot afford to lose the *Journal*, but what with hope can we look forward to so proper a course by Col. Bundy. We frankly confess we fear with none.

HAD JESUS CHRIST A HISTORICAL OR PERSONAL EXISTENCE?

That is the question that we have propounded more than once through *MIND AND MATTER*, in order to clear the way for the unobstructed advent of spiritual truth. Thoroughly convinced by phenomenal facts that what is called Modern Spiritualism embodies the only true revelation of the nature and destiny of individual man, we insist that all teachings that ignore or antagonize that revelation must be necessarily false and erroneous. We have the most ample evidence to show that at the time of, and long before the alleged birth and personal career of Jesus Christ, that spiritual phenomena occurred in precisely the same manner they do to-day, and that communion between spirits and mortals through the intervention of psychic sensitivities or media was a fact well known to the priestly classes. It is a fact equally well attested by historical evidence, that those who knew these, now, well-known truths, sought in every possible way to conceal them from the common people over whom they held supreme and unquestioned priestly control. So prevalent had the occurrence of spiritual phenomena become that

show that no such thing did exist or ever occurred.

We ask the reader to note the fact that Dr. Peebles abandons the Gospel stories of Jesus as affording no proof whatever of such a historical personage. If this were not so, Dr. P. would have made some special reference to those Gospel stories as proof of that fact.

We are sorry we cannot treat those Gospels with the same disrespectful indifference, as has Dr. Peebles. We challenge Dr. P. to deny that the only positive history or pretended history of Jesus Christ exists in the Four Gospels and The Acts of the Apostles, so-called. Instead of seeking to establish the authenticity and correctness of what is therein written in relation to Jesus, Dr. Peebles abandons the field he so boldly entered, and having climbed over the fence, is daring us to chase him all around the enclosure, thinking thereby to divert us from smashing his Christian idol. We would like to favor Dr. Peebles, for he is really a genial good-hearted man, but we have more serious business to attend inside the fence, and he will have to stand and look on while we settle the question as to the personal existence of Jesus of Nazareth, or Jesus Christ, according to the only records that exist in relation to him, where they are tested by the fairest criticism.

The gospel histories comprise four books called respectfully "The Gospel according to Saint Matthew," "The Gospel according to Saint Mark," "The Gospel according to Saint Luke," and "The Gospel according to Saint John." None of them pretend to be the Gospel or God's spell according to Saint Jesus Christ. It is very evident then that Jesus Christ is in no way responsible for anything contained in these four Gospels, and therefore we cannot be said to speak irreverently of Dr. Peebles' idol when we freely criticize those productions. It is a questioned fact whether any such persons as Matthew, Mark, Luke or John had, any more, an existence, historically, than Jesus, of whom they were made to write. Outside of the five scriptural books mentioned, there is no historical reference to any such persons. This fact of itself affords the strongest reason for believing all the books attributed to them to be theological fictions and pious frauds.

But let us suppose, for the sake of testing the historical value of those writings, that they have more or less foundation in fact, and let us see who they make Jesus Christ appear to be. The book attributed to St. Matthew begins by giving the genealogy of Jesus. We are not told from whence that genealogy is derived. It is made to run through forty-two generations, and ends with Joseph, the husband of Mary. But what that genealogy has to do with bringing Jesus Christ into the world we cannot conceive. This genealogy is entitled "The book of the generation of Jesus Christ, the son of David the son of Abraham." But we are told in the same chapter that Jesus Christ was not the son of Joseph, who was, according to that genealogy, "the son of David the son of Abraham," but of the Holy Ghost, and that Joseph was not his father. Now unless the Holy Ghost, and not Joseph, was descended from Abraham and David, Jesus Christ could in no proper sense be "the son of David, the son of Abraham," as is alleged. It would have been necessary otherwise to have shown that Mary the mother of Jesus had a genealogy in order to show that Jesus ever had a human genealogy, for we have never seen the Catholic or Protestant or Spiritualist Christian that pretended that the Holy Ghost had a human genealogy. This fact is of itself sufficient to show that the Virgin Mother of Jesus Christ was not a woman having a genealogical descent. If she had had such a descent the Gospel writers would have given it as they did the genealogy of Joseph. If Dr. Peebles says Joseph was really the father of Jesus Christ, and not the Holy Ghost, then we ask him where he finds the historical evidence to support that assertion?

We have shown that Mary, the alleged mother of Jesus, was not a human woman, for she cohabited with a ghost, and it is hardly likely the resulting offspring was other than of the nature of his unhuman parents, that is, not human. Now where was this unhuman Jesus born? The Gospel tells us, in Bethlehem of Judea. And where, pray, was that? Literally, in the *house of corn*; Bethlehem signifying that and nothing else. And where is the *house of corn*? Jesus is made to say, "In my Father's house are many mansions." In that house are twelve principal mansions, designated by the twelve signs of the zodiac. Among those twelve signs is truly the *house of corn*—none other than the sign of the Virgin, which is frequently designated by a young woman holding a bunch of corn in her hand. Here then we have king that statement, Dupuis referred to his authority for making it, and we warrant more than this and that is the authority referred to by him was the best that could then be had. We have never read an author who was more particular to fortify his positions with the most ample authorities than Dupuis. In that respect he was an example that Christian writers would have done well to follow, if their aim was the propagation of truth. Dupuis wrote one hundred years ago when the North American Indians pursued the customs of their ancestors. That they regarded the Sun with especial reverence before blending with the white lip-religionists, who have since almost crowded them from the face of the earth is a fact which it is the extreme of rashness to deny. We would ask Dr. Peebles if he was ever present when a treaty was made between two or more Indian tribes? If he has never been, he is not in a position to deny the averment of Dupuis. For Dr. Peebles to speak disparagingly of Charles Francis Dupuis and the Rev. Robert Taylor, two of the most accomplished scholars, most searching critics and eloquent lecturers and writers of their time, or before or since, is laughable. Dr. Peebles attempts to disparage them with those who, like himself, have closely studied and tested them is most amusingly absurd.

The first reason for his faith in the existence of Jesus Christ, which Dr. Peebles presents, is the alleged fact that "No intelligent Jew, during the past eighteen hundred years, has, to my (his) knowledge denied the existence and crucifixion of Jesus Christ." Well what of that? What do they know about it any more than the rest of us? They utterly repudiate and deny that he was such a person, as Christians pretend he was, and hence their testimony in favor of the existence of any Jesus must have reference to some other than the Christian Jesus.

The second reason of Dr. Peebles is that "Jewish authors and historians, familiar with the Talmud, directly testify to the existence of Jesus Christ." Dr. Peebles then cites Rabbi Wise of the *Jewish Messenger* as saying, "Jesus had commenced his public career as a popular teacher in Galilee, and embraced the cause of the anti-priesthood and theocratic associates, &c." But what authority does Rabbi Wise give for those utterly unsupported assertions. In what part of the Mishna is anything of that kind said; in what connection is it said, by whom is it said; and what is the language used? All these things are necessary to establish the value of that testimony.

In no Christian reference to Jesus is he represented to have "embraced the cause of the anti-priesthood and theocratic associates." This testimony if it be testimony, cannot relate to Jesus Christ the son of the Holy Ghost and the Celestial Virgin.

Dr. Peebles then cites Rabbi Emanuel Deutsch as follows: "The vital points of contact between the Talmud and the New Testament, are more numerous than divines seem to realize. Such terms as 'redemption,' 'baptism,' 'grace,' 'son of

sousing that John, the world's baptizer, gave them. Poor John was unnecessarily humble, in saying he was not worthy to bear the shoes of the Lamb of God. His mission was just as necessary and important as that of the latter. But here we find out who and what the Holy Ghost was, that the Virgin Mother "was found with child of." He who was to come after the Water-bearer, John the Baptist, is the Lamb of God, Jesus, who "shall baptize you with the Holy Ghost and with fire." As the Holy Ghost and fire are analogous, as here referred to, we can pretty clearly divine what they are. At the epoch attributed as the time of the birth of Jesus, the Sun crossed the equator in the sign of Aries, and in doing so achieved his triumph over the long nights of winter, when the watery season of John the Baptist prevailed, and bathing the inhabitants of the then civilized world, in the heat and light of his all conquering rays, he was allegorically said to baptize mankind with the Holy Ghost and with fire. The Holy Ghost was then none other than the Sun, who at the winter solstice, when passing through the sign of the Water-bearer, dwelt with John the Baptist—the sun at the vernal equinox, in the sign of the Ram, when he dwelt with Jesus, the Lamb of God—and the Sun in the sign of the Virgin, at the autumnal equinox, when he was said allegorically to have been the spouse of the Virgin Mother.

Again we are introduced to a purely allegorical being, none other than his satanic majesty, who is made to go through an allegorical performance, in which Jesus is the other allegorical actor. I refer to the allegory about that most farcical temptation and moral resistance, which was so bravely carried on in the wilderness, on the mountain, and on the pinnacle of the temple. To pretend that Jesus, the tempted, was any more a historical person than Satan, the Tempter is absurd. The whole Gospel story as far as it has any connection is a most bungling attempt to revamp and disguise the mythical and allegorical legends of the so-called pagan world, coupling these with such fragmentary moral precepts, and philosophical dogmas, as its concocters or concocters, saw fit to make a part of their theological patch work. Whatever the four Gospels may or may not be, they are not the personal history of a man, or a god-man, as is too generally believed. It is not pretended that a word of them was written until many years after the time fixed as the period of Jesus' death. The writers of the four gospels, do not pretend to tell upon what authority or authorities they base their pretended historical facts, and for the very good reason that had they attempted to do so, they would have been forced to disclose the secret that their pretended history was a fiction and not a narrative of facts.

We must here stop; but lest we may seem to treat Dr. Peebles argument with undue indifference, we will, as briefly as possible, notice the reasons he assigns for believing in the existence of Jesus Christ. We wish the Doctor had said whether he meant his existence as God, or as man, or as both.

Before proceeding to notice Dr. Peebles' argument we will pause to show how little qualified Dr. Peebles is to criticize the labors of one of the most accomplished and distinguished scholars that ever lived. Speaking of Charles Francis Dupuis, the immortal author of the "Origin of all Religious Worship," Dr. P. says:

"This French writer was born in 1742, and no scholar of to-day, quotes him as authority upon the origin of religions. As a sample of his blunders take the following from his book, page 38. 'The savages of North America never make a treaty without taking the Sun as a witness and a guarantee. It is needless to say that the above statement is utterly erroneous. Personally I saw, some ten years ago, when with the Congressional Indian Peace Committee in the West, four Indian treatise signed, and the sun was in no way referred to.'

We have not the work of Dupuis, at this writing, at hand, but we venture to say that in making that statement, Dupuis referred to his authority for making it, and we warrant more than this and that is the authority referred to by him was the best that could then be had.

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God, 'kingdom of heaven,' were not, as we are apt to think, invented by Christianity, but were household words of Talmudic Judaism. That grand teaching 'Do unto others as thou wouldst be done by' is quoted by Hillel, at whose death Jesus was ten years of age, not as anything new, but an old and well known dictum that comprised the whole essence of the moral law." We are amazed that Dr. Peebles should have quoted that telling testimony against the originality of Christian theology and Christian ethics. If we may believe Rabbi Deutsch, there is little that is original about Christianity so-called. The pretended history of Jesus is not more original than the dogmas and moral precepts falsely attributed to him.

Dr. Peebles quotes Rabbi Alca Rosenspitz as follows:

"We have in the Talmud not only the most positive proof of the existence of Jesus, the Galilean prophet, but it gives minute descriptions of him. These are by no means flattering. In my opinion, however, he was a great moralist and Pharisean teacher, acquainted with Babylonian wonder-working and Egyptian magic."

Now we will admit that this testimony relates to Jesus Christ, when it is shown that Jesus was a Pharisean teacher, and that he was acquainted with Babylonian wonder-working and Egyptian magic. Jesus is not so represented to have been by Christian writers.

Dr. Peebles then quoting an unnamed Rabbi of Jerusalem says, he said to him, Dr. P., "These chapters, or divisions, treating of the great Senate and House of Judgment, called the Sanhedrin, make frequent mention of Jesus of Nazareth; his hatred of the priesthood; his indifference to the law of Moses; his magical performances, denominated miracles; his stubborn waywardness, his social irregularities, such as we ascribed to Socrates and Alcibiades; his kingly ambition, and his repeated blasphemies. It was not so much the Jews as the Romans that secured His conviction and crucifixion."

We cannot see how Dr. Peebles can see any analogy between the Jesus of the Talmud and the Jesus of the Christians. They cannot relate to the same person, or if they do, the Talmud being regarded as good evidence of the existence of Jesus it must be equally good evidence as to what kind, of a historical character he was. If he was what the Talmud would make him, we do not think he is a fit person to represent spiritual truth as its embodiment.

Dr. Peebles cites Gerald Massey, who says:

"The question of the real personal existence of the Man is settled for me by the references to Jesus in the Talmud, where we learn that he was with his teacher, Rabbi Joshua, in Egypt; and that he wrote a manuscript there which he brought into Palestine. This manuscript was well known to the Rabbis, and I doubt not it contained the kernel of his teachings, fragments of which have floated down to us in the Gospels."

Well, that is taking a good deal for granted, to be sure. As no Christian writer had any knowledge of any such manuscript as having been written by Jesus Christ, and as no one has ever pretended that Joseph was a Rabbi or that Jesus was ever in Egypt with any Rabbi teacher, it would seem natural to conclude that the Talmud Jesus was some other Jesus than him of the Christians.

We cannot follow this most damaging Jewish testimony against the pretensions of the Christian Jesus further, but if it shows anything, it shows that no such person as the Christian writers represent Jesus Christ to have been, had any existence in the times and places connected with his pretended history.

We cannot see how the caricaturing the theological follies of the Christian priesthood on the walls of ancient Rome proves anything. The Cross that was there caricatured had been an emblem of Phallic worship long before it was made an object of veneration by superstitious Christians. The figure of a man with an ass's head upon him befittingly denoted the stupidity of those who could worship such a symbol.

We agree with those who regard the passage quoted from Josephus as not authentic. It is a matter thoroughly established that there was no such passage in the older copies of Josephus' works, and it was never known to be therein incorporated until late in the third century. It is supposed to have been an interpolation by Eusebius of Cesearea, who was the first to refer to it. Had there been such a passage there originally, it is hardly possible that it would have escaped the attention of the earlier Christian writers.

In relation to the Jewish Talmud, it is proper to say that it was, like the Christian Scriptures, written by no one knows whom, long after it is claimed that Jesus Christ lived and died. Like the Christian Scriptures it does not pretend to refer to the sources from which its contents are derived. It purports to be a written statement of the oral traditions of the Jews, but where and with whom these oral traditions originated and what authenticity there may be about them, is even more uncertain than the oral traditions that are written out in what are called the Holy Scriptures by the Christians.

Dr. Peebles cites Ernest Renan as follows: "Josephus' brief notices of Jesus, John the Baptist, and Judas the Gaulenite, are dry and colorless."

I think the passage on Jesus authentic. It is perfectly in the style of Josephus, and if this historian had made mention of Jesus, it would have been in that way? What is the natural inference to be derived from those extracts from the writings of "The Prince of Semitic scholars," Renan? Why, certainly, that the brief notices, in Josephus' works, of John the Baptist and Judas the Gaulenite are admitted interpolations of a fraudulent nature. What evidence is there that that work of interpolation did not include the passage relating to Jesus. Those short notices of all three of those Biblical characters have no relation to anything that precedes or follows them, and being short show that Josephus had little or no reason for saying anything about them. Now what was the reference to Jesus alleged to have been made by Josephus? Here it is:

"Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as received the truth with pleasure. He drew over to him both many Jews and many Gentiles. * * * And the tribe of Christians, so named after Jesus Christ, has its name from him. This was the first gospel." Now what was the reference to Jesus alleged to have been made by Josephus? Here it is:

"Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as received the truth with pleasure. He drew over to him both many Jews and many Gentiles. * * * And the tribe of Christians, so named after Jesus Christ, has its name from him. This was the first gospel."

Now, dear reader, we ask you to try to imagine, if you can, that Josephus, the Jewish historian, ever wrote a word of that. The date is not mentioned, nor any details given, concerning those "wonderful works" of which Jesus was the doer. Can it be possible that so careful and lucid a writer as Josephus would have treated so important a character, as this wonder-working Jesus was, with so brief a notice? But did any Jew who believed in one only God, Jehovah, ever question whether it was lawful to call a wonder-worker a man? The thing is perfectly preposterous, and we are amazed that Renan should have said that if a Jew had made mention of Jesus it would have

been in that way. No Jew would have written in that manner. Who ever heard of "the tribe of Christians" who were not extinct when Josephus wrote? Where did that tribe live? Who composed that tribe? Josephus never wrote about anything of the kind, or he would have given something more definite concerning the matter.

Dr. Peebles next cites the Roman historian Tacitus, who wrote long after Jesus was said to have lived, as follows:

"They had their denomination from Christus, who in the reign of Tiberius was put to death as a criminal by the Procurator Pontius Pilate. This superstition was thus a original, though it was repressed, only to break out afresh, not merely through Judea, where the evil originated, but through Rome also, where things atrocious and disgraceful congregate and find many patrons."

Tacitus gives no authority for his statement that Christus was put to death under Pontius Pilate, and hence it is inferable that if he made any reference to such a *superstition so atrocious and disgraceful* as that in vogue, in his day, in Rome, as he represented Christianity as being, that his authority for this statement were the Christian priesthood. No one questions that a sect known as Christians was in course of formation at Rome about the time Tacitus wrote; but how that fact proves anything in regard to the personal existence of the object of the Christian superstition, we are at a loss to discover.

In relation to the letter of Pliny the Younger, to the Emperor Trajan, it is enough to say that it related to no sect of Christians, but to the sect of Essenes, who were ascetic recluses living apart and in retirement from the Roman and Jewish world. Dr. Peebles would have done well to have told his readers what kind of Christians Pliny referred to in his letter to Trajan. He wrote of them:

"They all worshipped your image and the statues of the gods; these also reviled Christ. They affirmed that the whole of their fault or error lay in this—that they were wont to meet together on a stated day before it was light, and sing among themselves alternately a hymn to Christ, as to God, and bind themselves by an oath not to the perpetration of any wickedness."

These were those who had belonged to the sect of which Pliny wrote. In a communication purporting to come from the spirit of Pliny, published not long since in MIND AND MATTER, he expressly stated that his letter to Trajan had reference to the sect of the Essenes. That this was the fact is made evident by the following well established custom of the Essenes. History says of them:

"They rose before the sun, and did not talk about any worldly matters until they had all assembled together and offered up their national prayer for the renewal of the light of day."

This is perfectly consistent with what Pliny said of the sect of which he wrote; but how does it in any way relate to any ceremony or observance of Christians? Those Christians, so-called, of Pliny, were undoubtedly Essenes, for which designation the word *Christians* was substituted by some Christian manufacturer of *pious frauds*, a business in which the Christian priesthood have proven themselves such bungling performers.

Dr. Peebles cites Seutonius as follows:

"Punishments were inflicted upon the Christians, a set of men attached to a new and mischievous superstition."

Seutonius did not write until long after the alleged death of Jesus Christ. How that reference to a "set of men attached to a new and mischievous superstition" shows "ompliably" the existence of Jesus, we would like Dr. Peebles to explain. No one disputes the existence of such men at Rome" at that time; but with Tacitus and the Talmudic writers, Seutonius speaks of them as being votaries of a mischievous superstition.

Dr. Peebles cites Celsus, as the latter is reported by Origen, his Christian opponent, to have written

"Hereafter I intend to confine myself to the books of the disciples of Jesus. * * * The Christians and Jews most stupidly contend with each other, and this controversy about Jesus differs in nothing from the proverb about the contention for the shadow of an ass."

If that saying of Celsus is of any value as evidence, it certainly shows that, in the estimation of Celsus, Jesus was as much of a nothing as the shadow of an ass, and we think Celsus was about right.

Porphyry, to whom Dr. Peebles refers, makes no reference, so far

dence that it can be reconciled with the Christian superstition. The fact is that no two things could be more the opposites of each other than Modern Spiritualism and Christianity, and this being so, it is natural that the friends of the one should be the opponents of the other.

This is made evident by the course of Dr. J. R. Buchanan, the greatest stickler for what he calls Christian Spiritualism. Dr. Buchanan finds himself, in the outset of founding his new religion, under the necessity of utterly repudiating what has been known as Christianity for over eighteen hundred years. We predict the old Christianity will make short work of the new. What phase of Christianity is it that Dr. Peebles believes in, Catholic, Protestant, or Spiritual? He has not told us.

Dr. Peebles says:

"I have met, I suppose, in this and foreign countries full 3,000 mediums, and through hundreds of these I have received communications. And so far as my memory serves me, not so much as one intelligent and highly unfolded spirit, in writing or speaking through this multitude of sensitives, has denied the existence of Jesus Christ."

Spirits who know nothing of such a spirit being, or Jesus could neither affirm or deny anything truthfully concerning him. That proves nothing. Spirit testimony on this head will amount to nothing—one way or the other, if not sustained by well known mundane facts, and even then the facts are all that is of essential value.

We cannot see that Dr. Peebles has thrown the faintest light on the personal existence of Jesus Christ. If he had such a personal existence, it is about time the first authentic proof of that alleged fact should be produced, or that there should be less said about it. We wait.

SPIRITUALIST PHARISAISM, YCLEPED.—CHRISTIAN SPIRITUALISM.

Mr. Henry Kiddle, writing to the editor of the *R. P. Journal*, in replying to a communication published in that paper, from the pen of Mr. Hudson Tuttle, among other things says:

"Spiritualism, *per se*, as Mr. Tuttle says, is just as much Mohammedan or Buddhist as Christian; that is it involves all those phases or aspects."

Is that true? Mohammedanism was, in the world from the 6th century of what is called the Christian Era, Buddhism for some three thousand years, and Christianity for eighteen hundred years, and in all that time the facts of spirit-life, spirit-return, and spirit-communion with mortals, were not so much as publicly intimated. It was not through the instrumentality of either of those theological superstitions, that true Spiritualism found a lodgement on the earth. It was in spite of the efforts of the propagators of those superstitions that it came to bless humanity. Not through a presumptuous, self-righteous, canting religionist, but through a little girl; not in a land made desolate by the fury of religious fanaticism, but in this blessed land of mental freedom, not in the name of Christianity but in the name of Truth. Modern Spiritualism has no relation whatever, to any revelation which has been stamped with the name of religion. It is an undeniable fact, that Spiritualism as manifested in the phenomenal facts that occur through spiritual media, is utterly repudiated and contemned by the votaries of all forms of religious belief. It is, therefore, essentially antagonistic to all forms and theories of religious faith and obligation, and any attempt to subordinate it thereto is hostile to, and obstructive of its general acceptance. For that reason we have felt called upon to protest against the action of those who seek to clog its progress, by giving it the name of a most false and pernicious religious system. But this is not what we set out to notice. We want to show what the Christian Spiritualism is that Mr. Kiddle is seeking to substitute for pure and unadulterated Spiritualism. We will quote him. He says:

"For example; a man may be a blatant Spiritualist, and possessed with a demon—of wrath, blackguardism, and severity, discord and vituperation, pride, hate, and disgraceful actions; and in one sense he illustrates a certain phase of Spiritualism—not Christian Spiritualism, certainly, though possible scientific Spiritualism, which I believe teaches that a man's spiritual surroundings are no better than himself, and that his inspiration comes from the sphere, high or low, to which he properly belongs. Some Spiritualism seems to me but little better than *Demonton*, and only the work of those spirit parasites, the 'familiars.' Of course we would endeavor to keep ourselves free from such a phase of spirit control; for surely there is no 'essence of Christianity' in that."

We defy Mr. Kiddle to name the man or woman, calling himself or herself a Spiritualist, to whom any such brutal and malicious delineation has any truthful application. He undoubtedly intended it to apply to some person, but he had not the honest manliness to name that person. It is such sneaking false insinuations as those that seem especially to characterize the self-styled Christian Spiritualists. We propose to supplement that title with the adjectives, Pharisaical and Hypocritical Christian Spiritualists. Blatant Spiritualists are those who with feigned piety and whining cant, are continually prating about virtues they do not possess; and who seek by misrepresentation and denunciation of others, to show what saints they are in comparison. They very naturally reason, that as they are very far from white themselves, no one will know they are white at all, unless they can make all around them appear as black as possible. In closing we find ourselves especially served by these closing sentences of Mr. Kiddle: "Certainly, I shall not join that other sect who would, almost in the spirit of the 'Jesuit' inquisitors, put every one to the rack of personal scurrility, who does not agree with their dogmatic opinions and statements. 'Let us have peace.' We will only add that to have peace, we must have truth in place of falsehood; justice in place of injustice; honor instead of meanness; sincerity instead of hypocrisy; and fair-dealing in everything. We are for Spiritualism as it comes to us direct from the spirit-world, and will not receive it when filtered through any sieve which mortal meddlers may seek to place in its way. Hands off gentlemen or you will get hurt."

A NEW PROPOSITION TO SWITCH THE CAR OF SPIRITUALISM OFF THE TRACK.

This time it is Mr. S. L. Tyrrell, of Fox Lake, Wis., that is alarmed at the progress of Spiritualism, and is seeking to find some means of slowing its speed. We would be glad to allow Mr. Tyrrell to state his proposition in his own words, but really we have not space to spare him to do so. The substance of it is embodied in the following extract:

"The overshadowing question of our times is then, how can the immense moral and refining forces of the disappearing church, be conserved, and its admirable working machinery be engrafted upon some analogous organization which shall without abrupt and hazardous revolution, succeed the old, and excel it in permanent usefulness? Is there then any practical method by which the unspeakable benefits of Sabbath influences can be quietly transferred to the guardianship of general society without any serious shock to the revered customs and religious traditions of the people? It would seem that this grand, though seemingly visionary conception might be easily realized, if the liberal public by some united action would decide to do it. It would be only carrying out generally, what has been successfully, and almost imperceptibly done in some localities, and is in rapid progress in many more. If Spiritualists and Liberalists would not stand aloof from the churches (for as we have shown their creeds are not now very diverse) but would by infusing thought and giving needed financial support, dictate or encourage the employment of such cultured men as now lead many large congregations, the contemplated change might be effected with scarcely a ripple on the surface of the theological waters. The sphere of pulpit themes, might thus be gradually enlarged until it should embrace the whole range of Philosophy, especially physiological and medical science, and then every pulpit would become a professor's chair, and every church an attractive center of learning and a school of intelligent piety."

We can only say that we were never before aware that either Spiritualism or Liberalism were represented or expressed by any creed whatever. But especially are we not aware that they represented any creed that was analogous to the creed designated Christian, whether orthodox or heterodox. When Spiritualists and Liberalists show enough interest in the spread of the principles for which they contend to compensate their own representative men and women fairly for their services it will be time enough to consider the possibility of their being interested in the dry husks of Christianity to become the patrons of the pseudo-Christian clergy who would be willing to teach advanced thoughts to Christian audiences. Such men as Beecher, Talmadge and Cook, are little more than time serving theological demagogues whose teaching has nothing in it either Christian, Spiritual or Liberal. We cannot but regard the idea suggested by Mr. Tyrrell as not only "seemingly visionary," but as absolutely visionary. We can not see why simple truth is not more desirable than false and expiring Christianity; nor can we see why truth should be so feared by those that regard the obliteration of Christianity by the blazing light of that homely but lovely principle as the direst of calamities. That which is not true has no right to live, if human progress is to be attained. The point has been reached when in order that truth may live error must die. It is past saying, even if it was worth it, which it is not. "Truth without compromise or conditions" is our motto. Where she leads we will follow and be faithful unto death to her and her alone.

REV. F. J. BRIGGS.

We gladly publish in this number the "explanation" of Rev. F. J. Briggs, as it is our wish to do no one injustice. For Mr. Briggs we have the kindest personal feelings, although we have been compelled to differ with him most widely in regard to what he calls the "higher manifestations" of spirit return. The explanation which Mr. Briggs makes will serve to show that we are entitled to some leniency of judgment in regard to the sturdy Saxon directness with which we deal with those who seek to place us in a false position before the public, and thus destroy the influence that we are laboring to exert in behalf of truth against what we know to be, and show to be, monstrous and most pernicious prevailing errors.

We have never been trained to profess to love that which we detest; having been allowed, thanks to the good sense and faithful honesty that characterized the lives of our revered parents, to acquire the homely habit of truthfully saying what we think and feel. True, we might often, as a matter of policy, avoid the use of the strong and pointed language which so shocks the nerves of those who are afraid to say their souls are their own, and those who feign a humility and forbearance that they do not possess. As will be seen, by Mr. Briggs's references to Col. Bundy, Dr. Kayner, Wm. Emmett Coleman and Wm. Fishbaugh, that, although one of the most sincere and earnest of "Christian Spiritualists," his mode of dealing with the foes of that which he knows is truth, is, if any thing, more severe than anything we have ever said of those persons or any others. We are not uncharitable in our feelings towards those who differ with us, knowing, as we do, that each one acts up to what he conceives to be his highest duty in all his or her actions. Owing to the mental tendencies, the educational training, and an endless variation of surrounding circumstances and influences, people's opinions as to what is, or what is not, their duty, will be as endless in their number as are the variations in the experiences of humanity. We ask our readers, therefore, before they are so ready to become our censors to remember that the position we have been called, under a sense of imperative duty to take, has made us the object of the opposition of many selfish and ambitious persons who mistakenly think we are in their way. We say mistakenly think so, because we assure those aspirants for spiritual leadership that we have common sense enough to know that there can be no mortal leadership in Modern Spiritualism. "Let us have peace."

We think Mr. Briggs has no very great reason

to complain at our rejection of the first of his four articles, to which he refers; and we are very well assured, when that article is published, it will be seen that it is not relevant to the question: Had Jesus Christ a personal existence, and is there a particle of authentic historical evidence of that fact? We failed to see in the article sent us by Mr. Briggs, any relevancy to that question. That is the first and identical question to be settled. To show Mr. Briggs that we had no purpose to close our columns against him or any one else, who felt they could throw any light upon that question, which we regard as of vital importance in the battle that is to determine the fate of truth, we have this week given up nearly a page of our paper to Dr. J. M. Peebles, and did the same, a few weeks since, with our Shaker friend, Alonzo G. Hollister, of Mt. Lebanon, New York.

We do not think that Mr. Briggs does us justice in trying to make it appear we had denied him a hearing. We could only judge what his other articles, not sent, were to be, by the one sent, and, as we could not see that it was relevant to the main question, felt that it was due Mr. Briggs that we should not publish a part of his papers without publishing the whole of the proposed series. We would as freely have opened MIND AND MATTER to him as to any other friend who holds to the conviction of the personal historical existence of Jesus. Indeed we like Mr. Briggs' way of standing by what he believes to be truth, right and justice, and know there is a greater bond of sympathy between us than he may suppose, widely as we differ on the one point at issue between us.

Mr. Briggs certainly does not understand our position in relation to what he calls "those highest, most beautiful and heaven inspiring manifestations," at Terre Haute. We were asked by Mr. Hook of the Anna Stewart committee, to publish a report by Judge Lawrence, of Michigan, describing certain manifestations of spirit materialization, wherein the writer claimed the identification of certain biblical personages who purported to appear there, was unquestionable. Judging from the description of those manifestations, that there were the gravest doubts as to the identity and good faith of those spirits; and with that honesty of purpose, that governs us in our public acts, as well as in our private conduct, we frankly send with pungent sarcasm our reasons for regarding those, not as higher spirit manifestations, but as very low and pernicious manifestations. We do not regard Mrs. Stewart, the medium, as in any way responsible for what occurred at the seances referred to. But we do feel that Messrs. Peebles and Briggs, who were present at them, and who are both great sticklers for Christian Spiritualism, were largely the cause of those manifestly deceptive personations. If persons of strong wills will go to spiritual seances with their minds fixed on getting manifestations that comport with their natural or acquired prejudices they will find spirits who will accommodate them and they will get what they most desire, whether that be truth or error. We quote the following from Mr. Briggs' explanation:

"By the way, Bro. Peebles was there with myself and others on board of that pirate craft, amidst 'that most wicked humbug of the Stewarts' and helping to run it by our presence, encouragement and co-operation. Though I have seen no intimation to the contrary, I think he has not forgotten the pleasant scenes we had there together with the electables. And he is well aware, too, as far as we understand their counsel, that those higher manifestations came more for his benefit, than for any of the others in particular, to strengthen him in his good and arduous labors for our elevation and the promotion of the cause; and that they became possible by the company being of one and a heavenly accord, which afforded the needed conditions. He, as well as others, gratefully appreciated it, and then there with them nulled his colors to the mast, and they are flying there still."

We wish Mr. Briggs would give a minute description of all that was said and done by those "higher" spirit visitants, on the occasions to which he refers. This has never been done so far as I have been able to learn, except in a very general and unsatisfactory way. On Dr. Peebles return to the East, from Terre Haute, he favored us with a call at this office. Having heard that he had been present, when a spirit purporting to be Jesus Christ, had stood beside him on the platform, in Pence's Hall, while he addressed those present, we asked him concerning the matter. His reply was, as he shrugged his shoulders, "I have never said it was Jesus Christ." and said no more, leaving us to understand that he did not regard the manifestation as being what it purported to be. If Mr. Briggs, Dr. Peebles, and others who regard some spirit manifestations as partaking of a different nature from others, would test returning spirits who come with such lofty pretensions, they would in every instance find that they are spirit deceivers. Good and truthful spirits claim no natural superiority over the most humble or the most unfortunate. They recognize that universal brotherhood of humanity, that is so little observed in mundane life.

We do hope that if these so-called "higher manifestations" are of any especial significance or importance that the manifesting spirit will say specifically wherein it lies. We strongly suspect that when that explanation is given the Jesus Christ apparitions will not be so welcome as they have been at spiritual seances. We will wait and see. In the meantime we want the question settled to whether any man, or god-man, such as Jesus, is represented to have been, ever existed on the earth. If no such person existed here we shall in the light of Modern Spiritualism insist that he does not there.

Mr. Henry Kiddle speaks of "the Christ spirit—of the Christ principle." If Christ is a spirit in the sense that a spirit is a principle then he is Christ not a human spirit. Then the question will be, what kind of spirit or principle is the Christ spirit or principle. Let us have light, all has been darkness long enough.

BLACKFOOT'S WORK.

Magnetized paper sent to Mrs. J. M. Boyd, Cincinnati, Ohio, has been returned by the postoffice department.

THANKS, BLACKFOOT.

Nashua, N. H., June 15, 1880.

Mr. Bliss.—Enclosed find money for more magnetized paper. Many thanks to Blackfoot for the good the other did me.

MISS HATTIE B. FISHER.

EYES BENEFITTED.

Holden, May 30, M. S. 33.

Mr. Jas. A. Bliss—Dear Sir:—Mrs. Dodd wishes more of your magnetized papers. She is being relieved from much pain, and great change is taking place in her eyes; they are looking more like well eyes. Respectfully,

JONATHAN M. DODD.

RELIEVED OF A PAIN THAT WAS LONG STANDING.

Connersville, Wis., June 15, M. S. 33.

James A. Bliss—Dear Sir:—I have received so much benefit by the use of your magnetized paper that I want another sheet. It relieved me of a pain that I have hardly been free from for over a year. I think another sheet will nearly cure the trouble. I wish you success.

Mrs. E. A. VARBLE.

RELIEVES PAIN IN THE LUNGS INSTANTLY.

Montville, Maine, June 12, 1880.

James A. Bliss—Dear Sir:—Please find enclosed one dollar, for which send me one "Bliss Planche," and the balance for one sheet of magnetized paper each week as per advertisement. The sheet I received from you in March relieved the pain in my lungs as soon as applied, and now I want to try one sheet per week for general debility.

C. P. RANDALL.

MAGNETIZED PAPER VS. DOCTORS.

Alliance, O., June 16, M. S. 33.

James A. Bliss—Enclosed find price for magnetized paper. I want it for my little girl, who has been feeling badly for several days; she is only two and a half years old. I wish you would please send Blackfoot along, or some of the band, to take good care of her while she is wearing the paper, as I have to leave her in the morning. We do not feel satisfied with anything in the medical line except your paper; in fact I would rather trust to that than to a doctor.

MRS. NEVIE HAINES.

VISITS A CIRCLE AND CURES A PAIN IN THE MEDIUM'S SIDE.

Amsterdam, N. Y., June 1, 1880.

James A. Bliss—Dear Sir:—Please send me magnetized paper—have had some before—I think it helped to develop our circle. Blackfoot has reported at our circle quite often, where my wife is the medium; she says he has cured her of a pain in the side—at any rate the pain has left her. MIND AND MATTER came at the right time. I think it is grand—the world wants more facts and not so many theories, and the facts are to be had by those who try truthfully to find them.

Yours truly, JAMES GRISWOLD.

POSITIVE DEMONSTRATIONS.

Waterford, N. Y., June 9, M. S. 33.

Brother Bliss and Blackfoot.—The benefit received using magnetized paper enables me to do a good amount of reading and writing. My eyes are very much strengthened and health so much improved that I enjoy life even now in my advanced age. I have put one of Blackfoot's papers in water (by direction) and bathed my eyes. Blackfoot's words are verified: "Me know it do much good—heap good." Medicine Chief Blackfoot comes often. I am sensitive to his fingers passing over my eyes and forehead. The peculiar manifestation of light prior to his coming helps me to recognize his presence. The light I observed to be peculiar prior to manifesting his presence clear to my vision. I wished so much to see him. May the blessings of higher powers ever protect and sustain your devoted life.

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Mrs. Mary A. Lamb, Trance Test Medium, 608 Jay Street, between 8th and 9th, below Fairmount Avenue. Sittings between 12 and 1.

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Dr. Henry C. Gordon, Materializing and Slave Writing Medium, 601 N. 13th st. Select seances every Monday and Friday evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slave Writing tests and consultations.

Mr. and Mrs. T. J. Ambrosia, Slave Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street, Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2.30 p. m. Consultations daily from 8 a. m. to 6 p. m.

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Size of sheet, 22x28 inches. Engraved surface, about 15x20 inches.

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This beautiful and impressive picture representing the

Birth Place of Modern Spiritualism,

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A DAUGHTER'S ADDRESS TO HER SPIRIT MOTHER

BY MRS. JAMES CLARK.

"Oh mother dear I sometimes hear,
Thine accents sweet fall on mine ear."
Does't thou sometimes, from far off climes,
Unto thine earthly child draw near;
And with that tender loving grace—
That's mirrored in thy shining face,
Dost speak unto my listening ear,
To breathe those accents once so dear?
Alas! I hear no more the sound
Of gentle footsteps gliding round;
No tender arm now clasps my form—
To shield me from the pelting storm.
But, in a strangers home I dwell,
Afar from those I loved so well—
That home made bright by thy dear face,
I sometimes see in memory's trace.
Ah! yes, me thinks I hear you say
"The fleeting years speed swift away,
When you that mother's form will see—
Sheltered in arms stretched out to thee.
From out the silvery clouds above,
I hear these tender words of love.
"Thy mother's tender loving care
Will guard thy path from every snare.

Utica, N. Y., June 18th, 1880.

[The above beautiful and touching poem was given in answer to the remark of an orphan girl, a delicate sensitive child, living among strangers. "I sometimes think I hear my mother call me. I wonder if it can be possible?"—Ed.]

A Few Among the Many Reasons for Believing in the Existence of Jesus Christ.

BY DR. J. M. PEEBLES.

Editor *Mind-and-Matter*:

It is well known that such able advocates of Spiritualism as B. F. Todd, E. S. Wheeler, yourself, and others, stoutly deny the existence of Jesus Christ, the central figure of the Gospels. The following are among your recently published words:

"No one any longer pretends that there is a particle of authentic history of such a being as he is reported to have been. The most that any one can say of the books which purport to have been such a history is that they are supposed to relate to something of which no one knows anything with certainty. * * * * We insist, therefore, that the first thing in order for believers in the actual existence of Jesus is to adduce some proof that he ever had such an existence. Until that is done all talk about what was taught by such a God, man, or myth, is out of order."

It is also generally known that other Spiritualists with less reverence, culture or candor than those above named, while admitting the existence of the historical Jesus of Nazareth, pronounce him a "fanatic," a "beggar," a "tramp," a "bastard," and a "thief," for, say they, "he stole the colt upon which he rode into Jerusalem."

Those who deny the existence of the Nazarene altogether, draw the conclusions that support their negation mostly from Taylor's "Dieogenesis" and C. F. Dupuis' "Origin of all Religious Worship." This French writer was born in 1742, and no scholar of to-day quotes him as authority upon the origin of religions. As a sample of his blunders take the following from his book, page 38:

"The savages of North America never make a treaty without taking the sun as a witness and as a guarantee."

It is almost needless to say that the above statement is utterly erroneous. Personally I saw, some ten years ago, when with the Congressional Indian Peace Committee in the West, four Indian treaties signed, and the sun was in no way referred to. Dupuis' volume, though well meant in its time, abounds in serious and shocking mistakes. And to quote Dupuis and Robert Taylor upon this subject authoritatively would find its parallel only in quoting the alchemists of the sixteenth and seventeenth centuries upon the vital interests connected with bioplasm and the present status of chemistry. It becomes Spiritualists to keep abreast of the times, and treasure up the certitude of the latest researches. But to my reasons, or some of them, for believing in the existence of Jesus.

First. No intelligent Jew, during the past eighteen hundred years, has, to my knowledge, denied the existence and crucifixion of Jesus Christ; but on the contrary, Jewish thinkers, writers and rabbis, without a dissenting word, agree that he existed; that he was arrested, legally tried, condemned and justly executed under Roman law.

Second. Jewish authors and historians familiar with the Talmud, that famous receptacle of Judaistic lore, testify directly to the existence of Jesus Christ. I place them upon the stand. Rabbi Wise, of the *Jewish Messenger*, says:

"The compilation of the Mishna, commenced by Hillel about 25 B. C., and continued by Rabbi Akiba in the first century, by his pupil, Rabbi Mair, about 140 A. C., was completed by Rabbi Judah, the friend and contemporary of Marcus Aurelius, 175 A. C. The larger work, embracing the Rabbinical literature of Palestine, called the Talmud of Jerusalem, was completed at the end of the third century. * * * The New Testament, and the part of the Talmud to which we refer, are the products of the same age, the same country, and the same class of men, with the same merits and demerits. * * * Jesus had commenced his public career as a popular teacher in Galilee, and embraced the cause of the anti-priesthood and theocratic associates. Like John, he preached repentence and remission of sins, obedience to the law, and opposition to priest, prince and corruption, in order to restore in Israel the pure theocracy, the eternal kingdom of heaven. He was too young to find acknowledgment or have many admirers. A few disciples of the lower class of people had congregated around him, who admired and loved him."

Emanuel Deutsch, the distinguished Hebrew Rabbi and Prussian scholar, informs us that "Hillel, under whose presidency Jesus was born, came originally from Babylon, in his thirst for knowledge. He became president of the Jerusalem School of Prophets about 30 B. C., and of his attainments, meekness, piety and benevolence, the Talmudical writings are full. * * * The vital points of contact between the Talmud and the New Testament are more numerous," says he, "than divines seem to realize. Such terms as 'redemption,' 'baptism,' 'grace,' 'Son of God,' 'kingdom of heaven' were not, as we are apt to think, invented by Christianity, but were household words of Talmudic Judaism. That grand teaching, 'Do unto others as thou wouldest be done by,' is quoted by Hillel, the president of the academy, at whose death Jesus was ten years of age, not as anything new, but as an old and well-known dictum that comprised the whole essence of the moral law."

Rabbi Grätz, in his history of the Jews, chap. v., pp. 54, 55, writes thus of Jesus and his follow-

ers: "The small number of 120 to 500 persons, who, after the death of Jesus, had been his only adherents, had formed itself into a Christian Congregation, seconded by the zeal of his principal disciples, especially Paul. The latter, who had introduced a fruitful as well as a practical idea, anxiously sought to win over the Gentiles to the Jewish moral law. * * * The whole order of the Essenes and the followers of John the Baptist seemed to have joined the disciples of Jesus during the bitter war with the Romans, and after the fall of the Temple."

Rabbi Alea Rosenspitz, an eminent linguist and teacher to the Congregation Ohayab Shalom, says: "We have in the Talmud not only the most positive proof of the existence of Jesus, the Galilean prophet, but it gives minute descriptions of him. These are by no means flattering. In my opinion, however, he was a great moralist and Pharisean teacher, acquainted with Babylonian wonder-working and Egyptian magi."

Third. While travelling in Palestine a few years ago and visiting the most learned Rabbi in Jerusalem, I said to him, be so kind as to tell me what your Talmud says of Jesus. Stepping to his library with its stone shelves, he took down that part of the Talmud known as the Mishna, which, commencing 25 B. C., was finished in A. D. 175. This venerable Rabbi, unrolling the musty scrolls, began to talk of the Mishna; the opinions of one hundred and thirty famous rabbis; the Jerusalem Talmud, and the commentaries upon it. When pointing to one of the sections of the Nezikin of the Mishna, he said: "These chapters, or divisions, treating of the great Senate and House of Judgment, called the Sanhedrin, make frequent mention of Jesus of Nazareth; his hatred of the priesthood, his indifference to the law of Moses, his magical performances, denominated miracles, his stubborn waywardness, his social irregularities, such as were ascribed to Socrates and Alcibiades, his kingly ambition, and his repeated blasphemies. It was not the Jews so much as the Romans that secured His conviction and crucifixion."

Fourth. Among England's poets and profound scholars, towers up to view the Spiritualist, Gerald Massey, the man who has ready for press, three immense volumes, treating of the myths of Egypt, and the antiquities of the Orient. Mr. Massey declares that:

"The question of the real personal existence of the Man is settled for me by the references to Jesus in the Talmud, where we learn that he was with his teacher, Rabbi Joshua, in Egypt; and that he wrote a manuscript there, which he brought into Palestine. This manuscript was well known to the rabbis, and I doubt not it contained the kernel of his teachings, fragments of which have floated down to us in the Gospels."

Fifth. In extant Jewish books, such as the "Tract Sanhedrin of the Talmud," "The Schabbath," "The Nizzachon," and others, I find the following: "I (the Sanhedrin) command that he (Jesus) should be killed, because he contradicted my law and ceremonies. This was the man who quite annulled our law, and destroyed by his teaching the commands which God gave to us by Moses, and therefore he endured death. If this man in whom thou believest had been God, he would never have been held criminal by my high priests and judges." * * * "How could we account him divine, who fulfilled nothing of what he promised." * * * "Who heard the voice which proclaimed him the Son of God, except some culprit of those disciples, who should have been punished like himself?" * * * "The wonder worker Jesus, was put to death because he dealt in sorceries, and seduced and instigated Israel."

"The Toldoth Jeschu and the Toldoth of Wagenseil, speak of Jesus' birth in Bethlehem, of his learning magic in Egypt, of his "sorcery practices," of his social "unfitness to be among the Elders," of his "performing wonders" by a secret name, and finally when they found no innocence in him, they suspended him on the day of the preparation of the Passover." * * * After the separation of the Jews and Nazarenes, immediately on the death of Jesus, the calamity went on to spread itself, and none knew what to do against it, and even in Jerusalem itself this wicked people multiplied before the king."

Sixth. Modern archaeological researches. Making no mention, for want of time, of recent explorations in and about Jerusalem, going to confirm the general correctness of New Testament localities and incidents, I refer to the crucifixion-caricature of Jesus, discovered a few years since, when unearthing the stony foundations of the old Palace of the Caesars in Rome. Half-fledged artists and rude Roman soldiers of the first century and earlier, covered city walls, temples, and other buildings with graffiti scrolls and drawings caricaturing. Nast-like, the events of the times. Ultimately the news reached Rome that they had a "new God" over in the province of Palestine, who wrought wonderful miracles by magic, and who on the great Jewish feast day, rode into Jerusalem on an ass. Capital said the proud Roman! And so they mirthfully caricatured Jesus and his reputed miracles; and among these graffiti figures buried some 1800 years is the symbol figure of the cross, and then Jesus represented in the form of a man, the arms outstretched, the head shaped like that of the ass, and all extended upon this cross. Near the foot of this cross is sketched a disciple of Jesus, Alexamenes, standing with upraised hands, as in the attitude of worship; and under this mock figure is an inscription, showing but a little knowledge of the classics. It reads thus: "Alexamenes worships God." I brought a sketch of this crucifixion-caricature home with me from Rome. Similar caricatures may be seen on the walls and buildings of exhumed Pompeii. They are histories crayoned on stone! Again, in the unearthing of Herculaneum, the workmen came upon a large stone structure, that proved to be the residence of a Roman Consul. The rolls, papyri-manuscripts, and documents therein, were found charred yet decipherable. By the aid of a delicate piece of machinery, made for the purpose, portions of these records have been read confirming many things heretofore considered doubtful in history. The superintendent of the "excavation works" assured me that they had, among other exciting matters of the past, found "references to Jesus, the fanatical and superstitious Christians, as they were called, originating with a Jew, which Jew was accused of working magic, of blasphemy; of seeking to make himself king, and sundry violations of law. He was arraigned and punished by crucifixion."

Seventh. The Jewish historian Josephus writes: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as received the truth with pleasure. He drew over to him both many of the Jews and many of

the Gentiles. * * * And the tribe of Christians, so named from him, are not extinct at this day."

While not blind to the pretensions that the above passage is not authentic, I am also aware that the best scholars in the world to-day pronounce it genuine, and among them De Lange, Zimmerman and Renan. The prince of Semitic scholars, and a Rationalist, too, treating of the authenticity of this passage writes ("Life of Jesus," p. 13):

"Josephus' brief notices of Jesus, John the Baptist, and Judas the Gaulenite, are dry and colorless. * * * I think the passage on Jesus authentic. It is perfectly in the style of Josephus, and if this historian had made mention of Jesus, it would have been in that way."

Eighth. The celebrated historian Tacitus, born A. D. 55, flourished and wrote in the first century of the Christian era his annals, commencing with Tiberius and terminating with the death of Nero. Listen to his testimony:

"They (these Christians) had their denomination from Christus, who, in the reign of Tiberius, was put to death as a criminal by the Procurator Pontius Pilate. This superstition was thus for a while repressed, only to break out afresh, not merely throughout Judea, where the evil originated, but throughout Rome also, where things atrocious and disgraceful congregate and find many patrons."—*Tacitus' Ann.*, lib. xv. c. 44.

Ninth. Pliny the Younger, born A. D. 61, was a friend of Tacitus, and noted for his eloquence and competency as a Roman official. Sent with consular powers to Trojan to Pontus and Bithynia, he found large numbers of Christian believers in the Galilean Jews, charged with infatuation and criminal offences. Hesitating what to do, he addressed a letter to the Emperor Trajan, commencing: "Pliny to the Emperor Trajan, wishing health and happiness." Pliny then writes in this wise about these followers of Jesus:

"I prohibit assemblies, * * * for many of all ages, and every rank of both sexes likewise are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also and the districts of the open country. Nevertheless it seems to me that it may be restrained and corrected." The worst that can be proved against these Christians is that "they habitually meet together on a certain day, before dawn, to sing a hymn to Christ as God, and to bind themselves by an oath (sacramento), not to the perpetration of any evil, but to avoid the guilt of theft, robbery and adultery, and never to break their word or refuse the rendering back of that which has been entrusted to their care."—*Pliny's Letters*, x. 97.

Tenth. Tacitus, a Roman historian, (born A. D. 69; about the beginning of Vespasian,) and author of the "Lives of the Twelve Caesars," testifies most emphatically to the existence of Jesus and the Christians. The skeptical Gibbon characterizes him by the epithets, "the accurate and the diligent." Writing an elaborate history of Nero, Tacitus says ("Life of Nero," c. 16):

"Punishments were inflicted upon the Christians, a set of men attached to a new and mischievous superstition."

Eleventh. Celsus, an Epicurean philosopher, writing early in the second century, about the time of Hadrian, produced an elaborate volume against Christianity, bringing up the oft-repeated calumnies against Jesus and the Virgin Mary. Here is a passage from his book preserved by Origen:

"Hereafter I intend to confine myself to the books of the disciples of Jesus. * * * The Christians and Jews most stupidly contend with each other, and this controversy of theirs about Jesus differs in nothing from the proverb about the contention for the shadow of an ass."—*Apul. 9th lib. met.*

Origen reviewed this book of Celsus in a scathing manner.

Twelfth. Porphyry, sometimes termed the "old man of Tyre," was a Neo-platonic philosopher, studying under Plotinus at Rome. He wrote a series of fifteen books against the Jews and Christians. In treating of the Christians, he admitted the existence of Jesus and his magical powers, but denied his divinity. He died in Rome near the close of the second century.

Thirteenth. Valentius came from Egypt to Rome a little previous to A. D. 140. He was an iconoclast with many disciples. He admitted the existence of Jesus; but wrote against the Christians, quoting from the synoptic gospels.

Marcius, who reached Rome from Sinope on the Black Sea about A. D. 188, according to classical authors, cherished violent prejudices against both Judaism and the accepted Christianity of that period. He publicly attacked Christianity, yet confessed that the life of Jesus was actual and beautiful.

Fourteenth. Julian, a Roman Emperor and philosopher, dying in June A. D. 363, was educated a Christian, under Eusebius of Nicomedia. But going to classic Athens to further pursue his studies he became enamored of the orator Libanius, and accepted the Platonic philosophy. He wrote several books against Christ and the Christians, but always admitted the existence of Christ. Cyril wrote a refutation of these books. Julian's style was sometimes severe. Here is a sample. After penning severe words against Jesus and John (see Hier. Epist. 83 b. 8), he says:

"These things, therefore, we shall shortly discuss, when we come particularly to consider the monstrous deeds and fraudulent machinations of the Evangelists." Though living in the very blaze of Roman civilization and oratory, the Emperor Julian frankly admitted the existence of Jesus, and the genuine goodness of his life. And yet he insisted that his marvellous works were equalled, if not excelled, by Egyptian wonder-workers and Grecian thaumaturgists, and that his admiring disciples hurtfully magnified his virtues. In Libanius' admirable funeral oration, upon Julian's life and death this remarkable passage occurs:

"But when the winter had extended the nights, Julian, besides many other beautiful works, attacked the books which make a man of Palestine to be a god, and the Son of God. * * * In a long contest and with strenuous arguments in the execution of this work, he appears to have excelled the Tyrian old man."

There was no dispute for some hundreds of years after the dawn of the Christian era, about the actual existence of Jesus. If such a doubt had been expressed the sarcastic Celsus would have at once hurled it at the Christians, saying, "Oh, silly and superstitious souls, why believe in a myth—why worship a myth?" Nothing of the kind was dreamed of—but, on the contrary, Jews, Greeks and Romans, Tacitus and Pliny, Hierocles and Valentinus, Celsus the sarcastic, Porphyry the

classical, Julian the Platonic, and others, during the last half of the first century, the first half of the second century and the third century, opposing or writing against, and all anxious to overthrow Christianity, never, never, so far as I am aware, in a single instance, denied the existence of Jesus Christ or the extension of Christianity!

It may not be out of place to here add that the most distinguished Deists and Infidels of the ages have confessed to both the existence of Jesus Christ and the beauty of his character.

Thomas Paine remarks: "Nothing that is here said can apply, even with the most distant disrepect, to the moral character of Jesus Christ. He was a virtuous and amiable man. The morality that he preached and practiced was of the most benevolent kind."

Rousseau said: "I will confess that the majesty of the Scriptures strikes me with admiration, and the purity of the Gospel hath its influence on my heart." * * * What sublimity in Jesus' maxims! What profound wisdom in his discourses! What presence of mind, what subtlety, what truth in his replies! How great the command of his passions! Where is the man—where is the philosopher—who could so live and so die, without weakness and without ostentation? When Plato described his imaginary good man loaded with all the shame of guilt, yet meriting the highest rewards of virtue, he described exactly the character of Jesus Christ. The resemblance was so striking that all the fathers perceived it. * * * Indeed, the life of Jesus bears not the mark of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. And the marks of truth are so striking in the Gospel, that the inventor would be a more astonishing character than the hero."

No rational man will dispute that Christianity—be it true or false—is a potent force, a mighty power in the world. Did such a momentous effect, or influence as Christianity is to-day, have no original cause? Does it remain for Spiritualists to contend that Christianity was born of nothing, and founded without a founder?

Old ruins point to past civilizations. Results have corresponding causes. The existence of 200,000,000 of Mahomedans without a Mahomet; or of grand Socratic schools of thinkers throughout the world without any Socrates, would be quite as plausible a position to assume as that which, admitting the wide extent of Christianity, denies the existence of the founder, afaire with divine principles, and great central ideas!

Fifteenth. During my thirty years connection with Spiritualism, as a sympathizer, or public exponent, I have met, I suppose, in this and foreign countries, full 3000 mediums, and through hundreds of these I have received communications. And so far as memory serves me, not so much as one intelligent and highly unfolded spirit, in writing or speaking through this multitude of sensitives, has denied the existence of Jesus Christ. That a certain class of spirits may have made such denials is quite probable; and if so, it is equally probable that they were spirits in darkness, subferting the discipline of the Hells.

Many spirits say they have not seen Jesus Christ. This would be quite natural. Only the few Americans have seen Longfellow; and still fewer Englishmen have seen Tennyson and Carlyle. None, however, deny their existence; although one Englishman, Burnet, denies the existence of Shakespeare, and many believe that Lord Bacon wrote his inimitable plays.

But I repeat, the spirits with whom I have conversed declare in the most positive manner that Jesus Christ existed; and some affirm that they have personally seen him as a bright descending angel from the Christ-heaven of holiness—seen him as the Divine teacher, and mediatorial preacher still, to "spirits in prison."

Among the multitude of spirit witnesses to the existence of Jesus, I cite but two, the first being the controlling spirit of W. J. Colville:

"Q. Is the development of Jesus superior to that of any other person of whom you know?" "A. We know of no spirit in spirit-life who lived on earth a life so thoroughly exemplary as Jesus did. We do not know of any who has reached the same altitude in spiritual life in connection with the present dispensation. Jesus, in the spiritual world to-day, is looked upon as the ruler of the earth, as the guiding angel of the planet for the present dispensation, surrounded by an innumerable company of angels which constitute the Christ-sphere."—*Banner of Light*.

Colby and Rich are publishing a volume for me to be entitled, "Immortality; with what a hundred spirits say of their homes and their employments." Among the spirits consulted for the volume was Dr. Beecher, the controlling intelligence of Mrs. Nettie C. Maynard, who for a time was the favored medium of President Lincoln. To my inquiry Dr. Beecher replies:

"You inquire if I have seen Jesus of Nazareth